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# WHAT THE MISSIONARIES SEE IN INDIA, BURMA AND CEYLON

1. A native primary school in India.
2. The "gold dust" twins in India.
3. Indian women in their cart.
4. Carving on a pagoda in Rangoon, Burma.
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6. A Hindu temple and sacred tank.
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# The Missionary Review



## of the World



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*New Series*

## Signs of the Times

### THE MARCH OF EVENTS IN CHINA



EVENTS follow each other thick and fast in the new Republic of China, so that one can scarcely realize that cablegrams in the daily press refer to this conservative empire, which a few months ago seemed still in the sleep of the middle ages. Following the general revolution and the proclamation of the Republic, with the election of Dr. Sun Yat Sen as Provisional President, came the conferences with Yuan Shi Kai, the abdication of the Emperor, with the pensioning of the Manchu dynasty. Then followed the acceptance of the presidency by Yuan, thus uniting the divided Chinese patriots. The Manchu troops, seeing their service at an end, mutinied and began to plunder and murder. They looted Peking and destroyed property worth \$15,000,000, so that it has been necessary to call in foreign troops.

Disorders have also been rife in Tientsin, Tungchow, Paotingfu and other cities. Some Christians have

been tortured and one British missionary, Rev. F. Day, of the S. P. G., stationed at Yungching Hsien, was killed by the rioters. As a rule, however, missionaries, schools, chapels and foreign property generally have thus far been protected. There is still danger of the unrest and disorder that usually follow in the wake of great popular uprisings against established authorities. The taste of power often unbalances judgment and lets loose the reins of passion.

### THE FUTURE LEADERS OF CHINA

HUMANLY speaking, the hopeful sign of the times in China is seen in the character of the leaders who are working to reorganize the nation. Under God, in their ideals and integrity rest the hopes for bringing order out of chaos and for the establishment in China of the greatest nation on the face of the earth—a people, one-fourth of the earth's population, with an ancient civilization, conservative yet now aggressive, strong and stable, but now active in adopting the best ideals that the world can furnish.

\* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.



Some of these leaders have already been mentioned. Dr. Sun Yat Sen, when provisional president, voted against the indiscriminate killing of Manchus, on the ground that while it was according to Chinese custom, it was against Christian morality, and said he: "I am a Christian." When he asked how many Christians were in the room (says Bishop Brent), three-fourths of the men declared themselves to be followers of Christ. Such are the men who have their hands on the wheel of the Chinese ship of state. Dr. Sun is said to have remarked, "Our great hope for China is in the Bible and education." When he was attacked in London by Chinese officials, he was on his way to a service in St. Martin's Church.

Yuan Shi Kai, while not a profest Christian, has always been friendly to the missionaries and their work. He is regarded as the ablest man in China. He organized the first modern Chinese army, and was the only viceroy able to protect the foreigners in his province at the time of the Boxer rebellion. He was also the first to substitute modern text-books for Confucian classics in the schools, and inaugurated the custom of sending Chinese young men abroad to study. Yuan's own children were educated by Mrs. Evans, an English missionary, and four of his sons are pupils in the mission college at Tientsin. One wing of the college Yuan built at his own expense.

We have already mentioned the Christian character of the Provisional Vice-President and Military Commander, General Li. A correspondent of the *China Press*, Shanghai, writes of an interview with General Li, during which "General Li seemed disin-

clined to talk until he mentioned the annual sacrifice at the Temple of Heaven, and asked how that would be carried on." Then his eyes shone and he spoke slowly: "All sacrifices will probably be stopt. The religion of the people will be Confucianism. But Jesus is better than Confucius, and I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist missionaries, and the more we get to come to China the greater will the Republican Government be pleased."

Wang Chung Wei, the Attorney-General of the Chinese Republic, is said to be a Christian. He is a graduate of the law department of Tientsin University. He took the degree of LL.B. at the University of California, and doctor of civil laws from Yale in 1905. He lived and studied in America and Germany for fifteen years.

Chen Ching Tao was graduated with the degree of Ph.D. from Yale in 1905. He is an authority on political economy, and was at the head of a commission sent to Europe to investigate the currency system. He is liberal-minded, but not a Christian so far as is known.

Chinese students in America believe that in the Republic Church and State will be separated, and full liberty of belief and worship will be granted to all.

#### A CONFERENCE ON MISSIONS IN CHINA

REPRESENTATIVES of foreign mission boards in the United States and Canada met in New York (February 29th), to discuss the situation in that land now in the throes of a new birth. It was inti-

mated by missionaries that if the home boards would take hands off, the workers in the field would consolidate Protestant Christianity into one united force in the new Oriental republic. One just returned from Fuchau was emphatic in saying that the missionaries had repeatedly been obliged to forego plans for union because of missionary secretaries in America.

The recent conference, in which were represented thirty foreign missionary boards and societies, was as hearty in commending union for Christian work, but opinions were recognized as personal, not binding on the boards for whom they serve as executives. The resolutions adopted were turned over to the Committee of Reference and Counsel to be transmitted, with copies of the papers read, to the boards maintaining the established Foreign Missions Conference of North America.

Dr. James L. Barton, secretary of the American Board, analyzed the Christian union which will be capable of making a real impression on China. One common name adopted for all Protestant Chinese congregations, so that denominational differences should be submerged out of the sight. Separate denominational institutions of education should be merged—including even theological seminaries, and should be operated on a union basis. Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. Finally, arrangements ought to be made for executive control on the field which would govern all Protestant mission work harmoniously. District councils for the various provinces and one board

for the whole nation should be made up of the leaders of all denominations, foreign and native. In this central board on the field should be vested the final power to determine the scope and sphere of each denomination's activity.

#### THE OPPORTUNITY OF THE CHURCH IN CHINA

THE sudden changes in China thrust mighty responsibilities especially upon American Christians. To-day no country is held in so high esteem in China as the United States, and especial attention is being paid to Americans and American missionaries. But the New China is evidently friendly to all Christians and to Christianity itself. Idolatry seems absolutely doomed, and in many places Christian officials have been appointed. In Canton the son of one of the old Presbyterian preachers, a graduate of Columbia Law School is in high authority. Another Christian, a teacher in Fati School, is in permanent position over the revenues and has taken as his helper another native Christian.

The missionaries generally expect that with the disappearance of the old system of persecution for those who abandoned ancestral worship large numbers of inquirers will appear, and they are troubled how to take care of them.

China is wide open. Let the Church enter and possess the land for Christ!

#### IS A BETTER DAY DAWNING FOR INDIA?

THE Durbar at Delhi, connected with the visit of King George V. of England as Emperor of India, was made the occasion for changing the capital from Calcutta to Delhi.

The festivities were luxurious and stretched over many days, costing an immense amount of money, but the influence on the spirit of the people seems to have been good.

King George was accompanied by Queen Mary, and none can say what it meant to the women of India, especially the Mohammedans, to see her stand by the side of the Emperor during the coronation festivities. To the down-trodden and much-neglected women of India she must have been a living illustration of what Christianity does for man and woman. The public appearance of the Empress of India should prove a help to the work of Christian missionaries among the women and girls of India.

The changes announced in the administration of India may also have some influence for good upon the progress of Christianity. If it should prove true that a member of the royal family will occupy the place of Viceroy of India in future, Delhi may have a real royal court again, and the quieting of revolutionary influences may result so that the missionaries will find the doors more widely open.

The most important change ordered by the newly crowned Emperor seems to be that which refers to Indian law and administration. Hitherto, Great Britain has followed the policy to recognize and follow the laws which it found in existence. They sanction the pernicious caste system and the child marriage and allow the burning of widows (which was forbidden by a special law, but is said to be carried on in secret), and other inhuman institutions which degrade the people morally and socially. Now the Emperor has ordered that the old religious books of India, the very sources

of Hinduism, the Vedas and the Upanishads, be made the foundation of Indian laws. In those books nothing is found pertaining to caste and child-marriage, to the burning of widows, and to many other evils that sap the strength of India and hinder the preaching and acceptance of the Gospel. The use of the Vedas as the foundation of Indian law may be of much advantage to the Christian missionaries in the great empire.

### FEDERATION IN INDIA

A FURTHER step toward the accomplishment of the Federation of the Churches of India was taken at a conference held at Jubbulpore last summer. At the same place two years ago a basis for such a federation was adopted. The six resolutions have been widely accepted by churches and missions, which express willingness to enter such a federation, and sent delegates to the second conference of last August. The churches represented were the Presbyterian Church in India, the South India United Church, the M. E. Church, the Friends, the Indian Mission of the Disciples of Christ, the American Marathi Mission, the English Baptists, and the Wesleyans. The U. P. Church of North America was unofficially represented, while the Victorian Baptists, the Scandinavian Alliance Mission, and the Kurku and Central India Hill Mission approved of the Federation, but sent no representatives.

The following resolution was adopted:

"The Federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with its internal order or external



relations. But in accepting the principle that the Church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to recognize each other's discipline, and to welcome members of other federating churches to Christian fellowship and communion, while leaving each church free to adopt such forms regarding orders, ministry, and admission to membership as it believes to be in accordance with the teaching of Scripture and the mind of Christ."

Another resolution was adopted inviting churches which can not see their way to enter the Federation, to unite with the federating churches in conferences for mutual help in the work. A committee was appointed to carry on negotiations looking toward such conferences with the non-federating churches.

### TROUBLES IN PERSIA

PERSIA'S unhappy condition comes both from internal weakness and from external irritation by Russia and Great Britain. Mr. Shuster complains that the jealousy of these two powers hampered him and put an end to his successful work of reorganizing the Persian national financiers and refilling the national treasury so that the Government could institute and carry out reforms and improvements. He affirms that Great Britain and Russia prepared to keep Persia weak and in debt for their own purposes.

Now famine has added its quota of ills to poverty, misrule and bloodshed. The Kurds are ravaging the borderland, and ruining the crops, so that Turkey is joining in the work of rendering Persia helpless. The rebellion under the brother of the ex-

Shah has added to the distress, and some thirty towns near Hamadan are reported sacked. The famine has become so acute that cannibalism is said to be resorted to in some districts to satisfy hunger.

Russia is largely responsible for these conditions, and the hearts of the missionaries grow sick as they see Persia's unhappy state and dark outlook. The only hope is in God. He can change the evil turn in the tide, and doubtless will in His own good time.

### THE MEN OF THE SOUTHLAND

A WONDERFULLY inspiring convention was that of the Laymen's Missionary Movement of the Southern Presbyterian Church in Chattanooga on February 6th, 7th and 8th. As a result of the first convention in Birmingham three years ago, there have been many new missionaries and a large increase in the offerings of the Church. The Chattanooga convention brought together over 1,500 representative men, nearly 300 of whom were pastors. Two theological seminaries sent their whole body of students.

In the addresses the delegates heard of what others are doing, and were encouraged by words of commendation. The history of the missionary work of the Church was eloquently reviewed by Dr. James I. Vance, and the various mission fields of to-day were reviewed as to their conditions and their needs.

Much emphasis was laid on training the future leadership of the Church, but that which will live longest in the memory of those present is the climax on the last night. Ever since the Birmingham Convention, the Church, largely through the Laymen's

Movement, has been laboring to furnish an object-lesson by completely equipping its Korean field, both with missionaries and with institutions. With the exception of two physicians and three teachers, this force has been provided and its support insured. The last fourteen missionaries met at Chattanooga, and after a portrayal of conditions in Korea, the departing missionaries came to the platform and were introduced to the audience. It was a scene of great enthusiasm, mingled with emotion, as the Union Seminary quartet softly sang "Speed Away, Speed Away, on Your Errand of Light."

After the Korean band had been seated on one side of the platform, Rev. Motte Martin, of the Kongo Mission, told the story of its needs; the force depleted, the natives from 300 miles away, begging in vain for Bible teachers, and the native Church praying for 50 more missionaries to be sent. At the close of this appeal, Mr. Campbell White, knowing that there were those present who had already volunteered for the Kongo, asked those who would respond to this call to come to the platform. Twenty-five men and four young women came and stood there, eager to go forth and win Central Africa for Christ. Among these were some of the choicest men from the semi-

naries and colleges. Then the audience demanded its turn; in a few moments pledges were made to send at least ten to the field as soon as they could go. It was a thrilling scene, impossible to describe, but one which will never be forgotten by those who witnessed it.—JAS. LEWIS HOWE.

### A MILLION DOLLARS FOR MISSIONS

THE United Presbyterian Church ranks among the smaller ecclesiastical bodies, but stands near the front for missionary zeal. As evidence, we note the following proposition which has been published:

The Million-dollar Campaign proposes a simultaneous every-member canvass in every congregation during the month of March, 1912, for a weekly pledge for missions to be paid during the year beginning April 1, 1912. The following schedule reveals the possibilities for the campaign:

	Per Week	
50 members at \$10.00.....	\$	26,000
300 members at 5.00.....		78,000
2,000 members at 2.00.....		208,000
5,000 members at 1.00.....		260,000
5,000 members at .50.....		130,000
12,000 members at .25.....		156,000
30,000 members at .10.....		156,000
30,000 members at .05.....		78,000
40,000 members at .02.....		41,600
124,350		\$1,133,600

Leaving from 12,000 to 14,000 members not included in the above schedule.



# THE HEIGHTS AND DEPTHS OF HINDUISM

BY J. N. FARQUHAR, CALCUTTA, INDIA  
General Student Secretary, National Y. M. C. A., India



HERE are two sides to most questions, but not often do we find such a hopeless divergence of opinion as there exists at the present moment on the subject of the character and value of Hinduism. On the one side stand modern educated Hindus and the Theosophical Society, who speak of Hinduism as one of the greatest, probably the very greatest, of all the religions. They say that it is spiritual through and through; that it contains a most noble moral system; and that in intellectual subtlety and truth, and in spiritual power, its philosophy stands supreme. They point to the myriads of monks and hermits who have lived in India as evidence that here more than in any other land the true spirit of asceticism has been manifested. They regard the forms of Hindu life as almost perfect, since they hallow every element of the family, of society, and of public life. They are bold enough even to deny that the worship of the common people in the temples of the land is idolatrous, and pronounce it lofty and spiritual. Images are only a means for helping the uneducated toward the real spiritual worship which they practise. The whole system, whether the practise of the home, the worship of the priests or the ritual of the temple, is said to be filled with rich meaning down to the lowest details. The various aspects of the faith, from the loftiest philosophy down to the simplest image worship, are explained as merely different expressions of the one inner spirit, varied of set pur-

pose so as to suit men at every stage of religious advancement. That there has been corruption during the centuries is acknowledged, but these excrescences, it is alleged, can easily be removed; and the faultless original faith will then remain.

Since Hinduism is thus so great, its defenders declare that it is the best gathering center for all the religions of the world. Here all other faiths can be harmonized and reconciled. Certain considerable elements of this most favorable judgment would be accepted by impartial European scholars. The Hindu has many fine quotations at his finger ends from Müller, Deussen, Garbe, and others which he sets out to the best advantage to show that his estimate of the religion is reasonable.

On the other side there stand a large number of Christian missionaries and a few scholarly writers who, in varied terms and with varying emphasis, declare that, tho Hinduism contains a number of good things, it is yet one of the grossest of all religions. They characterize the common religion of the people as idolatrous, ritualistic, superstitious, often barbarous, and here and there grossly filthy and immoral. They point out that the stories of the gods, and especially the histories of the incarnations of Vishnu, which hold such a large place in the religion of the people, are utterly unhistorical, sheer fabrications. The forms of family and of social life in vogue among the Hindus are to these thinkers cruel in the extreme, inhuman, utterly condemnable, and the Brahmans are the worst enemies of India.



While these writers recognize that the various forms of Hindu philosophy are exceedingly subtle and contain many striking suggestions, they point out that, regarded as religion, the philosophy is simply false, that it has rather hindered than helped the progress of reform within Hinduism, and that it has been for many centuries one of the greatest bulwarks of the gross idolatry of the Hindu temple. Modern ascetics are condemned as dirty, ignorant, idle, often immoral, living on the charity of the people and doing nothing for India. While the literature of Hinduism has many high qualities, as literature, its general effect upon the mind of the people is said to be exceedingly bad, since it stands in the way of all reform, upholding the grossest abuses of the family, society and the temple, and since large sections of it are hideously immoral.

The chasm between these two parties threatens to widen rather than to narrow; for while there is a growing movement among missionaries toward a sympathetic attitude toward the religions of India, the Hindu party, on the other hand, have been steadily increasing their claims as to the value of their religion. It is clearly a matter of considerable moment that the truth should become recognized; for, if the Hindus are wrong, the present flood of panegyric is exceedingly unhealthy for the Hindu people; while, if the missionaries are mistaken, their work will suffer seriously from their wrong attitude to the religion they have to meet. We ought also to notice that the feeling of the uninformed public of Europe and America tends to favor the Hindu rather than the missionary

view. Here we have one cause of the difficulty of increasing missionary revenue. Now and then one sees an article in which missionaries on furlough are denounced as the greatest liars on earth. It is thus time that an attempt were made to show clearly where the truth lies.

We begin with certain aspects of the religion which seem to favor the Hindu claims.

#### **The Beauties of Hinduism**

(a) Hinduism as a system is based on a belief in revelation. The Hindu lives under laws which he says were directly revealed for the guidance of his race. His religion is in no sense a rationalism. The people, like the Israelites, have always believed themselves to be holy, because born in a holy race and purified by divinely appointed sacraments. Holiness and purity, however formal the conceptions may be, are regarded as the very core of the religious life.

Every part of the Hindu system is mediated by priests, who come of a race believed to have been created by Heaven for the priestly office. Man is acknowledged to be separated from God and to need a God-appointed mediator.

To the Hindu the family is a sacred, a mystic community, to which belong equally the dead, the living, and the unborn. The well-being of all depends upon the reverent worship of the dead, and the faithful fulfilment of all duties, by the living members. The father is head of the family, controlling its religion and its property, ruling his wife and all his male descendants and their families, and seeing to their welfare. The wife and the son, altho subject to the father, have each an honored place.

The widow is the nun of the family. Even the domestic cow is revered.

Society, no less than the family, is divine to the Hindu. The most prominent characteristic of caste is its divinity: it is ordained of God in every detail. The purposes also which underlie the caste system are of great importance and moral worth, altho the means employed, to our modern experience, are very far from satisfactory. The guarding of purity was probably the main aim in view in the formation of the system, purity of food, of race, of custom and morality. In the early days, when the caste system took form, no other means was open to the people of the world than social exclusiveness. That was the method universally used in the ancient world. In thinking of the strength of caste feeling among modern Hindus, all these facts must be kept in view, as well as the pride which plays so large a part to-day.

(b) Despite its grossness and uncleanness, the popular worship of the temples of India has for two millenniums given the ignorant masses of the people a way to worship the Infinite, an outlet for religious feeling, and a place of hope in time of dire trouble. They have felt their gods were with them. The blood-stained sacrifice, the noisy celebration of a god's birthday, or the quiet offering of a few leaves and water, has been of real service in the piteous blindness of their quivering hearts. Tho they worship Ganésa with the elephant head, or Kali, the Black, with the projecting tongue, or some even more gruesome idol, their priests have told them that their worship is really received by the one God behind all their images and ceremonies.

(c) The ideas that inspire Hindu asceticism are bold, far-reaching, not to say extravagant. No other land has gone so far as India in its contempt for everything that appeals to the senses. But the most amazing thing about it is its tremendous reality, the fact that so many thousands of men in all the centuries have flung themselves into the ascetic life and have endured such self-denial and such suffering as ordinary human nature shrinks from. In modern times the movement has withered. There is comparatively little seriousness in it, and there is more show than suffering. Yet even now it is with a sudden shock of surprize that one realizes how many thousands of men and women live in nakedness, rags, poverty, and dirt. The force of the belief behind it, that the ascetic is the only saint, is very great indeed.

(d) The philosophy of India stands apart from all other speculation. Nowhere else has intellectual thought been so directly and for so long a time at the service of religion. The best Hindu philosophy is from first to last spiritual in aim, and in much of its outworking it is spiritual also. Hence, while the Upanishads in certain respects fall far behind Western thought in devotional earnestness and power, there is probably no other philosophic literature to match them. With the rise of the *Gita*, Indian philosophy became connected with the popular worships. In consequence, multitudes of men, who otherwise would have had no touch with the best thought, have been introduced to philosophy.

(e) Not the least noticeable among the religious groups of Hinduism are the many sects that teach incarna-

tion and *bhakti*; and in many ways they are the most healthy of all the groups within the religion. The theology of these systems is usually very crude; yet we should acknowledge that each one aims at theism, at spirituality and an improved morality. It is clear from the literature that multitudes of men from every class have been greatly helped in their religious life by the doctrine of *bhakti*, a passion of devotion toward the Lord of the sect. This doctrine was usually associated with some rudimentary idea of salvation by faith.

There are three general considerations which ought not to be overlooked in seeking to estimate the value of Hinduism.

The first is this, that the ascetic, philosophic and *bhakti* movements were clearly inspired by spiritual motives and aspirations. They were founded by men who were not satisfied with the ordinary Hinduism of the family, the priest and the temple, men who had a passionate desire for release from the bondage of the world, for knowledge of God, for some sort of living fellowship with the Divine. The literature of these movements and the institutions they have created are clear proof of the lofty aims and the self-sacrificing purpose of the great leaders.

#### **The Success of Hinduism**

The second point to be noted is the tremendous success which the Hindu scheme as a whole has won in India. The Aryan immigrants were but as a small quantity of leaven amid the thronging tribes of the Indian peninsula. Yet the Brahmans, with their social and theological system, organized practically the whole population, covered the peninsula with their

civilization, gave the people a certain standard of moral life and character and the consciousness of belonging to a great system and a great people. It is also certain that, apart from the tenacity and strength of the caste and family system of Hinduism, the Hindu people in later ages would have been cut to pieces and ground to powder by the successive invasions from Central Asia. Instead of losing their identity and their culture, they finally absorbed every group of foreigners except monotheists.

Thirdly, surely no Christian can study Hinduism without being stirred to his very depths a thousand times with the consciousness that most of the forms of this extraordinary religion are essentially, eternally right, in spite of all the degradation with which they are filled. The cult of the Persian Mithra, which won such remarkable success in the Roman army, had so many points of resemblance to Christianity that the early Christians declared that it must have been invented by the devil for the purpose of entrapping souls. The resemblance between Hinduism and Christianity is in many ways far deeper and more real. In form, at least, one can find as many parallels in Hinduism to Christianity as in ancient Judaism. How powerful, then, must be the influence of these forms upon the minds of Hindus.

#### **The Errors of Hinduism**

We now reverse the shield and begin to look at numerous details in Hindu life and worship which have not yet come within our survey.

(a) We begin with this, that altho the forms of the Hindu system are admirable in many ways, the contents



are simply pagan. The ceremonial of the daily prayers, of the domestic sacraments, of the temple worship and of the great festivals is purely external, the value of the whole depending on the ritual correctness of word and deed.

The worship of the people is idolatrous from beginning to end. This is true, even of the followers of the philosophies, of modern ascetics, and of the *Bhakti* sects as well. Worship is not offered to the incomprehensible *Atman*, the impersonal God of Hindu philosophy. It is Kali, Siva, Rama, Krishna, Ganesa, Hanuman, or some other member of the innumerable pantheon that is adored. The divinity is believed to be present in the image; to the god present in the image the Hindu offers his worship and his oblation; to him he makes his petition. This cult is identical both in spirit and in method with the use of images among the ancient Babylonians, Egyptians, Greeks and Romans. To say that it is not idolatry is simply a gross misuse of language.

Those who have not wandered about India and watched the people at their devotions can have little idea how monstrous and degrading the objects of worship are. While all the great gods are represented as anthropomorphic, there is scarcely one of them that has not some monstrous feature; and the vast majority of the objects of Hindu worship are not even human: they are animals, demons, devils, evil spirits, stones, trees and such like. There is one other fact that must be frankly stated here. The commonest of all objects of worship throughout India is the *lingam* of Siva. We are told by competent

men that this symbol suggests no evil passion or unclean idea to the worshipers, and that statement must be accepted as far as possible; yet the fact remains that India is the last remaining civilized country that worships a phallic symbol to-day. These objects of worship were once almost universal throughout the world, but with the spread of civilization they have disappeared. There were abundance of such things in Japan sixty years ago; but when the awakening came they were swept out of existence. It is scarcely comprehensible how the modern Hindu can have his little daughter go to the temple and be taught the meaning of what she sees in the shrines of Siva. No amount of philosophic mystification can whitewash this horrible practise.

There is much actual licentiousness wrapt up in the literature and religion of India. Large parts of the Sanskrit *Mahabharata* are foul in the extreme, and certain of the vernacular versions of both epics are exceedingly immoral. A great deal of the literature of Krishnaism is erotic and very unclean. Many of the Tantras are unfit for publication. We do not refer to casual references to sexual matters such as are found in the greatest literature of all nations, but to narratives filled with sensualism and evil suggestion. It is no wonder, therefore, that one group of the Sak-tas who use the Tantras and certain Krishnaite sects make sexual immorality a part of their worship. These facts about the literature make one external fact less amazing than it would otherwise be, namely this, that there are attached to most of the great temples of southern India bands of prostitutes who are known as

servants of the god, and who do now and then take part in the worship with song and dance, but whose real occupation is very different. Scouts are sent out throughout the country to seek out and buy, for this horrible life, girl babies who are not wanted where they have been born.

There are a number of customs prescribed in the inspired legal literature of Hinduism and still practised in every Hindu household, which are simply savage survivals. For example, a dead body, a new-born child and its mother, must not be touched, as they are unclean and will pollute any person who touches them. For this reason, when a pregnant woman's time comes, she is placed in some shed or barn never used for human habitation, or in a hut specially erected for the purpose, and is not allowed to enter any room of the house until a certain number of days have elapsed. In the funeral service a ball of rice and honey is offered, which the spirit of the dead man is believed to eat, and from which he is believed to develop the material body which he requires in the other world. In the memorial services for the dead, a similar ball is offered to the spirit of each departed ancestor. All this is pure savage superstition. The contents of the traditional Hindu system are pagan.

(b) While the *Bhakti* sects of modern time are probably the noblest products of the Hindu spirit, yet their system is altogether impossible to modern minds. The power which the incarnations of Vishnu or the theophanies of Siva exercise over the hearts of modern Hindus arises altogether from the belief that they are historical, from the conviction that

Vishnu and Siva actually appeared in human life. Yet even the tales of Krishna and Rama as *avatars* of Vishnu, by far the noblest parts of Vishnuism, are mythological from beginning to end. Every scholar acknowledges the fact. The question is never even discust.

Again, these systems are hopelessly vicious in this way, that no one of them is a true monotheism. Siva or Vishnu, Rama or Krishna, whichever it may be, is simply one of the multitude of Hindu gods, selected by a certain sect, and by them raised to the dignity of the Supreme. But while one sect acclaims Krishna, another shouts in favor of Rama, and a third crowns Siva; and whichever is raised to the proud position, his wife and children share his glory, and all the other gods of the Hindu pantheon retain their old positions around him, and are recognized as his friends and relatives. Honored modern scholars have deliberately used the word monotheism of one or other of these systems. We would respectfully submit that, from the point of view of honest thinking, that is a very grave misuse of language. The fact that idolatry is found in every *Bhakti* sect is further proof, if proof were needed, that we have here no true monotheism, but merely a rearrangement of the divinities of Hindu polytheism.

(c) Similarly the great aims which gave birth to Hindu asceticism and philosophy do not save these systems from fatal defects which make them totally unfit for acceptance to-day. If the ideas which underlie the Vedanta and the life of ancient Hindu monks were really, actually, true, we should be driven, by the sheer necessity of honest logic, to demand that

all marriage should cease, that all men, women and children should give up family and social life, should retire to the deserts and forests, and live in complete renunciation of society, civilization, business, art, and worship, until the human race had vanished from the face of our planet. Either the implications of the Vedanta and the ideals of Hindu asceticism are true, and therefore healthy for every human being, or else they are false.

There is one fact which is quite sufficient to destroy absolutely the claim of the Vedanta to be worthy of comparison with Christianity. The God of the Vedanta is outside and above morality. To the ancient mind this seemed to be an essential element in the conception of the Absolute. To speak of the eternal God as moral would have seemed to the early Hindu to be a degradation of the Supreme to the level of a man. But Judaism and Christianity have given the world from revelation that which the philosophers were never able to give from speculation, the concept of the Supreme as essentially moral and the source of the moral law. To accept to-day a theology which does not contain that priceless element would be as absurd as to accept a science which does not insist upon the constant consultation of nature.

(d) It is of the greatest importance to realize that the grievous wrongs which the Hindu family system imposes on women are not external abuses which can be readily removed by a slight reform. The Hindu family is founded on ancestor worship, which in every land has made the father the lord of the family and has depreciated woman. This is the ancient

poison which has worked through all the centuries in the Hindu family, producing in turn polygamy, infanticide, the refusal of education to girls, child marriage, the prohibition of widow marriage, the burning of widows, and the zenana system.

(e) The frightful wrongs of caste, which are now so widely recognized as immoral and inimical to national life by Hindus, similarly spring from the very center of the Hindu system. It is in the doctrine of transmigration that the conception of caste finds its ground. According to that doctrine, men, when they return to the world, are at many various stages of spiritual progress, and the caste into which each is born is precisely the social stage for which his spiritual condition fits him. Thus, you can not root out the caste system, with all its inhuman abuses, until you have rooted out transmigration.

### Final Conclusions

We are thus brought to two final conclusions with regard to this really great and fascinating religion. The first is that the Hindu system, as a system, is hopelessly pagan through and through, fast bound to ritualistic polytheism, idolatry and savage superstition, and yet that this hopeless system is shot through and through with innumerable lines of light, which have helped to guide myriads of souls throughout the centuries, and which as honest men we must acknowledge and give their legitimate place to.

The second conclusion is that asceticism, philosophy, and the modern *Bhakti* sects have each and all arisen in response to a passionate desire for a truly spiritual religion, and have



each displayed an amount of spiritual wealth, but that all are to-day complete failures, because they have not risen above the primeval conception of God as nonmoral, and have not shaken themselves free from the ancient Brahmanical system with its poisonous doctrines of transmigration and ancestor-worship and its myriad pagan elements.

Hinduism every clear-eyed scholar acknowledges to be a very great religion; yet it is hopelessly unfit for the modern world or for man's highest needs. Nothing can save it from destruction. But while we unhesitatingly condemn it as unfit for modern men, we ought as frankly to acknowledge that the ancient system could scarcely have been other than it was. The Brahmans built amazing well with the materials they had: it was scarcely their fault that better materials were not available.

While Hinduism is destined to pass away, it will not disappear completely. Modern investigation has taught us that a change of religion never makes a complete break. There is always continuity of religious life in some degree. It is impossible to destroy men's minds and to recreate them in a new shape. However potent the new faith may be, it has to work with the men who were created by the old system. Especially in the case of a really mighty and pervasive religion, such as Hinduism is, it would be folly to expect that it will not color the future faith of the country. Nor ought we to desire such a thing. God does not desire to iron the human race flat, to smooth out all national differences, to make men by

the gross after a pattern. Further, the real truth that is in Hinduism ought to be preserved; and the powerful inspiration of the saints and heroes of former times must be saved for the people of India.

Strangely enough, as soon as we begin to think of Christianity alongside of Hinduism, a most remarkable correspondence begins to make itself felt. Nearly all the forms of ancient Hindu life reappear, transfigured, in Christianity. There is not a spiritual aspiration expressed in the Upanishads, in the philosophies, in asceticism, or in the *Bhakti* theologies, that does not find perfect spiritual satisfaction in Jesus Christ. While His Spirit will tolerate nothing that is unworthy of His Heavenly Father and the high destiny of His human brothers, He can take the noblest elements of Hindu thought and fill them with a spiritual content which will satisfy the thirst of India, unquenched so long.

The correspondence between the two faiths is very remarkable. There are points of contact, it is true, between Mohammedanism and Hinduism, but they are trivial compared with the relationships between the Gospel of Christ and the higher ideals of India. The human mind and human needs are everywhere one. The Hindu people, who possess remarkable religious gifts, have worked out into society and theology far more fully than any other people the essential religious aspirations of the human mind. Christianity is the one faith which can give final spiritual satisfaction to those needs of man which have received such vivid expression in Hinduism.



THE BRITISH MILITARY CAMP NEAR BANNU, ON THE BORDER OF AFGHANISTAN

## MEDICAL EXPERIENCES ON THE AFGHAN FRONTIER

BY DR. T. L. PENNELL, BANNU, U. W. F. P., INDIA

Author of "Among the Wild Tribes of the Afghan Frontier"



WO British officers were on the march in the Tochi Valley, in July, 1911. This valley is one of those highroads of commerce which connect Central Asia and Afghanistan with British India. The tribes on the neighboring mountains are independent and have never acknowledged allegiance to any ruler. The British have, however, built a good metalled cart-road along the valley, and have established military posts from the point where the valley first leaves the plains of India up to the head of the pass, eighty miles farther on, and 5,000 feet higher up. Here they administer the valley area, not exactly according to the penal code of India, but by the compromise of allowing the tribes

considerable freedom in the matter of managing their own affairs according to tradition while restraining them from tribal warfare, and from the grosser crimes of murder and highway robbery.

One of the two officers mentioned was the engineer in charge of the road, and with him was a Hindu sub-overseer. Along the road were gangs of coolies at work repairing the damage done by the rains and the mountain streams. These coolies were drawn from the tribes of the valley itself, and from neighboring tribes of fanatical Afghans, whose mullahs were constantly filling their minds with religious hatred and were teaching them that the murder of a Christian officer would be a most meritorious act, and that if they themselves should lose their lives in

consequence, an immediate entrance into the joys of Paradise was awaiting them.

As the officers made their tour of inspection a coolie would often run up to the engineer in charge of the road with a petition for the removal of some real or imagined grievance, or for some pay kept back by an unscrupulous contractor, or for an increase of pay.

The two officers were in a cart, the engineer and his overseer seated behind, and when they saw one of the workers on the road running after them they thought one of these motives had actuated some petitioner. The engineer, therefore, ordered the coachman to stop the cart. It was only when the man had overtaken them that the engineer saw a long Afghan knife flash out from under the man's cloak as he made a lunge at him. There was no time to draw the revolver which was lying by his side on the seat of the cart, but a kick out into the man's face parried the blow. In another moment the Hindu overseer (who had been a student in the Bannu School) had leapt out of his seat on top of the man, and they fell together into the roadway, the Afghan underneath. There they lay for a moment grappling with each other. The two English officers jumped down, seized and pinioned the man, but the Hindu lay motionless; they raised him and found to their dismay a gaping wound on the right side, where the assassin's knife had pierced the overseer's liver and inflicted a mortal wound. They lifted him tenderly into the cart, but before they could reach the post and obtain medical assistance life had fled and another

Hindu widow was left to weep in Bannu.

In this episode we have an example of the old fanaticism still burning in the hearts of the Afghans in comparison with the new ideals growing up in the minds of those who have learned "the larger hope, the kinder hand," and who in the comradeship of East and West have been ready to risk and lose their own lives for the Christians, whom at one time they misunderstood and hated.

How are our frontier missions striving to bring about this change?

Ring out the slowly dying cause  
And ancient forms of party strife;  
Ring in the nobler modes of life  
With sweeter manners, purer laws.

The old trinity of "teaching, preaching, and healing" are now, as ever, the marching orders of the Christian missionary, but the outward forms in which these are carried out vary with place and time. The teaching is focused in our schools, the healing in our hospitals and medical work, and preaching pervades both, besides being used in the bazaars of the cities, or in itinerating among the villages of the plain and in the scattered hamlets of the hills.

But underlying all is one great principle, that of contact. The mere mechanical contact of master with pupil, of doctor with patient, leads to nothing and bears no fruit in the spiritual sphere, but there is the closer, more vital, contact of heart to heart, of one living, throbbing, sympathizing spirit touched with the love of Christ, fired with the Spirit of God, with a longing, hoping, hungry soul, for whom Christ yearns and for whom He died. School work, hospital ward work, itineration, dis-





PATIENTS WAITING OUTSIDE THE OPERATING ROOM AT BANNU

pensing and preaching are all valuable because fraught with opportunities of this kind. In the school-room and the wards the barrier that parts soul from soul disappears like a wall of ice in the dog days, and the heart makes known its needs and aspirations. How constantly we missionaries are reminded that the outward mechanisms of our work are useless, or mere encumbrances unless the Spirit of God is thus working from heart to heart and thus drawing all to Himself! How humiliating this thought is to our human pride when we feel that unless our own hearts are in tune with the great God of Love, and unless our lives are fashioned after Him who took upon Himself the form of a servant, that He might bear our shame, then we are hindrances to the progress of His Kingdom, however crowded our high

schools and colleges, however successful our medical work!

The Afghans have a tradition that one of their ancestors having sinned, God saw fit to punish him with a ban that should descend to all his generations. "From this time forth there will always be discord in your family." "How, then," ask the Afghans, "can you expect us to forego the blood feuds and tribal quarrels which decimate our young men and weaken our nation before its enemies? It is all ordained by fate."

A certain tribe on the Bannu border lost a camel last spring. They traced the footprints along the riverbeds, through the jungles, over the mountain sides, till they came to the lands of the next tribe. Here they lost it. In such a case it becomes the duty of that tribe either to follow up the trace into the lands of some

other tribe, or to deliver up the camel or its value in cash. In this case the tribe denied all responsibility, and refused compensation. The trackers left, vowing retaliation. On the way back they passed a woman of the recalcitrant tribe gathering firewood. They seized her and carried her off. The news soon spread and the warriors of her tribe seized their rifles, buckled on their cartridge belts, and started in pursuit. They reached a ridge overlooking a ravine on the other side of which were the trackers making off with the woman. Both sides took cover and opened fire. One of the trackers fell dead, shot through the head; his brother, standing by him, took aim at the man who had shot him, and shattered his shoulder. Two more of the trackers were shot, one through the side and one through the leg. They then left the woman and carried off their dead and wounded.

The next morning a blood-stained litter was brought into the mission hospital by a party of travel-worn tribesmen; on it was the man with a shattered shoulder. He had a terrible wound, but we hoped to save the arm, and soon the wounded man and his attendants were comfortably housed in one of our "family wards." The wound was cleaned and drest and some medicine was administered to relieve the excessive pain, made so much worse by a night-long journey over rough mountain roads.

The next morning another party arrived with two litters, containing the two wounded men of the other tribe. Their wounds were not so serious as that of the first man, but one of their number had been killed. If the man with the shattered shoul-

der died they were willing to compound for the wounded by a money payment. If not—then blood for blood.

It is one of the articles in the tribal code of honor that the mission hospital is neutral ground, on which there must be no retaliation. Still Pathans are quick-tempered, and when they come to words swords are soon drawn, so we thought better to put the other wounded in a remote part of the hospital, where they would not see much of the first party. The last two arrivals soon recovered and were discharged, but it was not until after months of suffering and fever that the broken shoulder mended and we were able to discharge the man with a fairly useful arm.

As each of the wounded had several stalwarts to attend and nurse him, we had many opportunities of preaching the Gospel to the men of those two tribes, men who would have scorned to listen to it but for the mission hospital. Here their hearts were softened, and they promised to lay aside their animosities at least for a season, and before the last man left the hospital we had the satisfaction of knowing that the two tribes were once more, at least outwardly, on a friendly footing.

On another occasion of tribal warfare, one side brought their wounded down to Bannu, where they were admitted to our wards, but the other side, on hearing this, were unwilling to run the risk of being treated in such close proximity to their foes. They wished, however, to be under our care, so they took their wounded to our outstation at Thal, where they were admitted into the Lord Roberts

Hospital. On the occasions of our visits there they would slyly ask after the progress of the wounded foes, inwardly hoping that mortification or lockjaw or some such thing might have supervened, and asking with feeling, "Have you not had to amputate so-and-so's leg?" another chiming in with "It was I who shot him."

In the autumn of 1907 a fine, stalwart Wazir was brought to the Bannu Mission Hospital in a pitiable state; both of his eyes had been slashed out and utterly blinded with a knife. His story was that his enemies came on him unexpectedly in his cottage one day, beat his wife into insensibility, tied him to a bed, and then deliberately destroyed his eyes with a knife. His wife came to the hospital with him, suffering from severe contusions and some broken ribs, and we put them both into one of our small "family wards"—so called because father, mother, and children, if there be any, can all stop together for treatment. It was painful to have to tell him that he would never see again, and still more painful to hear him as he piteously said, "O, sahib, if you can give me some sight only just long enough to go and shoot my enemy, then I shall be satisfied to be blind all the rest of my life." It could not be. His lot would probably become that of the numerous blind beggars that throng Eastern bazaars, for who would plow his land now, or speak for him in the village council? From pure pity we kept him a few weeks that he might hear the story of the Gospel, of good will and forgiveness, but he would shake his head and sigh, "No, that teaching is not for us. What I want is revenge—revenge!" This

story, which is related in my book,\* is repeated here because the poor man has just returned to see me, and



DR. PENNELL AND THE AFGHAN WHO WAS BLINDED  
BY HIS ENEMIES

I had his photograph taken on the hospital veranda. He is resigned, but still laments that he has no son to revenge his loss.

A few months back a Wazir mountaineer was carried down to our hospital on a bed, with severe fractures of the right arm and right thigh. Some Mahud robbers had fallen on the village flocks and driven some of them away. Alarm was given in the village, and a party set off in pursuit. This man was one of the pursuers, and in his haste he had left his rifle and had taken only

\* "Among the Wild Tribes of the Afghan Frontier," Chapter V.



a sword. They came up with the marauders, who promptly took cover behind some rocks, and opened a fusillade. He was shot in the arm, and the sword fell to the ground. He picked it up with the left arm, and dashed on to the rocks, where the enemy was in hiding, but before he could reach them another shot shattered his thigh, and he fell helplessly to the ground. As soon as his fellow villagers found leisure from the pursuit, they brought him in to us, hoping he would still be fit to fight another day.

The Bannu Mission has not been without some remarkable converts. Some are working with us, some are holding government appointments, one was martyred for his faith, all have suffered to a greater or less degree for it. Some have gone out to foreign lands to preach the Gospel which once they despised. Others, sad to relate, have stood for a while, but when persecution came, have fallen away and apostatized.

One recent convert, we hope, may some day become an apostle to his own people. M. A. K. was a mullah, and the Imám (priest) of a town not far from Bannu. Unlike a majority of the mullahs, he studied the meaning of the text of the Gwia'n, and spent some thought on the significance of its teaching. He found that considerably more was said in that book in extolling Christ than in the praise of any other prophet, Mohammed included. He found the epithet of "Spirit of God" given to Christ, while Mohammed received the epithet of merely "Prophet of God," and the other great prophets similarly came far below Christ in their appellations. All this seemed to his

mind inconsistent with the attitude of Mohammedans toward Christ and the Gospel. Before making his difficulties known to us he came several times to listen to the preaching in the out-patient department of the hospital. Then he asked for a Gospel, and came for instruction. He was so quickly entranced by the life of Christ, and so rapidly threw off the prejudices of Islam, that we were very soon able to admit him as a catechumen. He seemed to make up his mind almost at once that he had solved the difficulties so long troubling him, and had found peace and happiness in the transcendence of Christ. He wrote to the people in whose mosque he had been officiating, telling them that he had given up Islam for Christ, and that they should arrange for another priest to read prayers for them. He would spend a great part of the day studying the New Testament, with all the zeal and interest of one who has just discovered a new treasure. He would have copies in Hindustani, Persian and Pushtu, comparing one with another, and using one to elucidate difficult passages in another, and when he came to a passage he could not understand, or a difficulty he could not solve, resorting straightway to me or the catechist for help. Even when busy in the hospital, or with visitors, one could not help putting aside one's work for a few minutes when one saw him coming up with beaming face and open book in hand; and his genuine delight when the passage had been satisfactorily explained and his sincere and simple faith were abundant reward.

After a few month's instruction we were able to accede to his earnest

desire for baptism, and he dropt the name of Muhammad for that of Paulus, as we hoped that one day he might follow in the steps of that great apostle, and go forth to preach to his fellow countrymen.

He is now being prepared, not only by study, but in the school of persecution and hardship.

The life histories of many remarkable converts have been recorded in various missionary periodicals. There was Dilawer Khan, first a robber chieftain, then a native officer in the Regiment of Guides, and finally martyred in the snows of Chitral; there was Abdul Karim, a convert of Kandahar, who attempted to preach the Gospel in Afghanistan, but was imprisoned and tortured in Kandahar, and at last murdered near Kabul; there was Syed Bâdshâh, a mullah of Brannu, who, after a short but faithful service, was murdered in his bed one night at Bannu; there was Nazirullah, a convert of Quetta, enticed across the frontier by his own relations, and then done to death; these and many others have suffered for their faith and not been ashamed, and have passed to their reward and the Master's "Well done!" There are many more now witnessing for their Lord, not only in the frontier mission stations on the borders of Afghanistan, but some, too, who have gone forth to other lands as Afghan missionaries of the Cross, to Burma, to Bengal, to the Persian Gulf, to Arabia, and even to East Africa.

There are two societies at present working on the Afghan frontier, the principal being the Church Missionary Society, which has large and fully equipped missions at Peshawur, Bannu, Dera Ismail Khan and Quetta,

as well as three or four outstations in connection with each of these. The Central Asian Mission has begun work at Mardin, in the Peshawur district. At each of these places there is a native church, composed



GUL KANINA AND HIS GRANDMOTHER

partly of Afghan converts and partly of Indians who have come up to these parts in either mission or government service.

Peshawur being the capital of the province, is the most fully equipped. It has a mission college, teaching up to the B.A. degree of the Punjab University, and there are four English graduates on its staff. There are mission high schools in Peshawur, Bannu, and Dera Ismail Khan. In these boys are prepared for the matriculation examination of the university. The largest school is at Bannu, in which more than 650 boys study. All these institutions have

hostels in connection with them, for students who come from the more distant parts of the district. They are under the direct supervision of European missionaries, and no greater opportunities could be afforded for influencing and educating the best spirits of the rising generation than the close contact of missionary and student in class-room, in playground, and in hostel.

There are mission hospitals at Peshawur, Bannu, Dera Ismail Khan and Quetta, and subsidiary dispensaries at most of the outstations. At these hospitals during the year 1910 no less than 236,167 visits were paid by outpatients; 5,008 were treated as in-patients in the hospital wards, and 10,182 operations were performed. At all the hospitals at least one but generally several Gospel addresses are given daily to the outpatients, while those in the ward have the benefit of regular services and systematic teaching, not to speak of the atmosphere of Christian sympathy and service by which they are surrounded. Quite a large proportion of both in- and out-patients are men and women who have come from over the border, and from Afghanistan itself, for medical and surgical treatment. When these return to their far distant homes, they retail to their friends in town and village stories not only of the kind treatment they have received, but of the teaching they have heard. Others take back with them portions of Scripture in Pushtu or Persian, and these are read and studied privately in many a mosque and home. To do so publicly would mean persecution and loss, as the reader would come under suspicion of being a possible convert.

When work was first started on this frontier it was difficult if not perilous for the missionary to itinerate in the villages. Now matters have so far changed that a medical missionary at least gets a cordial welcome wherever he goes. Almost any village that we enter is the home of some of our old patients, and one or other of these comes running out to meet us, and becomes our guard and our guide, and even our host, as long as we care to stop there. Moreover, he will gain a hearing from the other people for our message, introducing us as old friends. Our hospital in Bannu was begun in the autumn of 1893 with a small ward for twelve patients. Work rapidly increased, and patients flocked in from every quarter, and we gradually added to our accommodations as funds permitted, till, at the present time, we have beds for seventy patients. So far, however, is this from adequately meeting our wants, that during a good part of last winter we had as many as 150 patients in the hospital at one time, and this altho we refused cases that were not really urgent, admitting only those that required operation, or had come from great distances. Besides this, some of our old wards were cheaply built of mud-brick for temporary necessity, and urgently require rebuilding. We have prepared plans and estimates for new wards to cost £2,000 (\$10,000). The Church Missionary Society is totally unable to give any assistance toward these buildings, as, owing to its present financial difficulties, it is even curtailing its grants to existing work. We are, therefore, compelled to appeal for this sum to those interested in our mission.



When this building is ready, our women patients will be able to be housed in an entirely separate building, and this of itself will bring us many women who can not now come to a hospital where complete "purdah" arrangements are not carried out. It is often heartrending to be

door is opened to Afghanistan itself and to other countries also.

In some places, where people are richer and more civilized than in Bannu, medical missionaries are able largely to support their work through their fees. In Bannu we encourage those who are able, to pay for their



A FOOTBALL TEAM IN THE CHURCH MISSION HIGH SCHOOL, BANNU

compelled to turn away patients through want of space, and when our wards are completed we hope that the influence of our hospital on both sides of the border will be much increased. Moreover, our base hospitals are training grounds for converts and other agents whom we are preparing to become missionaries to their own people, and, as soon as the

medical attendance or treatment; but even so, the amount that we are able to raise is quite inadequate. The people, on the whole, are poor, and the hill tribes have never been in the habit of paying for their requirements, tho sometimes grateful patients bring gifts in kind, as wheat, flour, eggs, fruit, and milk, which are used in the hospital commissariat.

#### PRAYER HUNG UP IN OPERATING-ROOM OF A CHINESE MISSION HOSPITAL

"All powerful Lord of Heaven! This Thy child who is before Thee is sick. We, Thy servants, ask Thee for skilful hands and for wisdom to relieve his pain and cure his body, in order that some day he may understand the love and mercy of his Heavenly Father and return thanks to Thee and come to serve Thee. We ask it all in the name of Jesus Christ the Savior. Amen!"—*L. M. S.*

# MISSIONS AND GOVERNMENT IN INDIA

BY B. C. BARBER

General Secretary of the Y. M. C. A., Calcutta



NE may wonder that a man like Lord Curzon should say that the East was unlikely to accept Christianity because the religions of Asia gave an intelligible theory of the revelations of God to man which satisfied the Oriental, and that there was something in Christianity hostile to the self-consciousness of the East. We are very glad, however, that he did not say this as an Indian official. Other words of this same ruler while in India came perilously near violating the principle of religious neutrality, but it is not often that officials can be so accused. On the other hand, men in high position have recognized the great value of the work of the missionary. So great an authority as a Secretary of State once wrote in his report: "Missionaries have frequently address the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws." Sir Andrew Fraser says, "To me it has always appeared intensely unsatisfactory to find a government officer and a missionary standing aloof from one another and regarding one another with suspicion and dislike." But this attitude is the exception, and on the whole most cordial relations prevail.

But that *ideal* relations or conditions do not exist is clear.

## Religious Neutrality

The Edinburgh commission suggests a "searching inquiry" into this point. Does it or do we wish to recede from the position taken up by the late

Queen in her Proclamation of 1858, which says: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

Thus, government officers are forbidden to use their official position in aid of any religious propaganda, and most missionaries approve of this principle. Sir Andrew Fraser, in his new book, "India's Rajahs and Ryots," refers to it thus: "I have never consciously favored Christian or Hindu or Mohammedan for his creed, and I have never used my official influence in any way to undermine or change the faith of any man. But I have never regarded the principle of neutrality as involving indifference or opposition to religion."

The opinion of such an eminent official as Sir John Lawrence will be worth listening to: "It is not possible to introduce Western learning and science into India without leading its people to throw off their faith. If this position be correct surely we are bound to give them facilities for acquiring a knowledge of the true

faith." . . . "We believe that the Bible is true, that it is the only means of salvation. Surely we should lend our influence in making it known to our subjects. . . . In respect to teaching the Bible in government schools and colleges, such teaching ought to be offered to all those who may be willing to receive it. But we ought not to render attendance on such Bible classes compulsory or obligatory."

Such an idea as this is not an antiquated one, for Sir Mackworth Young, in a lenten address on foreign missions, in Cornhill, in 1902, speaking of the reason why in God's providence such power had been given to the British in the East, said: "No true believer in Jesus Christ will fail to give the reply—that Christ may be made known through the length and breadth of the land. India has been subordinated to us in order that we may communicate to her the secret of our own preeminence."

These few words are sufficiently weighty to show that all were not and are not of one mind with regard to neutrality, and that a fairly liberal interpretation might with justice be placed upon the law. The policy of religious neutrality was inherited from the Old John Company of previous days. This was, however, more in theory than practise, for the government of India as late as 1840 was contributing Rs. 53,000 annually to the Puri Temple, and helped by grants in many other cases. From a Christian memorial presented to Parliament in 1857 we find that idolatry was subsidized, some of its immodest rites attended by government officials as the nautch is even to-day, and caste arrangements recognized

for administering justice. In many ways they were distinctly not neutral but favored the heathen religions and discriminated against Christianity. One would like to say this attitude has long since passed away, but it is not beyond the memory of many of us here to-night when a high official in India on more than one occasion urged the adherents of nonchristian religions to stick to their old religious beliefs. Of such neutrality, it has been said that it stands up so straight that it leans over backward. "The reiteration and enforcement of neutrality has been good if only to do away with favoritism to nonchristian religions." For my own part I have often tried to imagine where India would be to-day if there had been no neutral position, and if Christian rulers had governed as if they recognized the great benefits which had accrued to the British Empire or other Christian countries from accepting Christianity. I believe India herself would have welcomed a less neutral attitude than that which she has experienced at our hands.

#### **The Educational Situation**

The Government has been unable to do all it desired for the education of the people, owing to lack of funds. Many missions, as well as private individuals, have been willing to co-operate with government in this regard, and to expend large sums of money in permanent equipment and recurring expenses for the privilege of making education an end in itself as well as a means to the end of imparting religious instruction and of building up character in the youth of India. The government has hitherto welcomed this help and has made



grants-in-aid to such institutions, enabling them in many cases to do a very efficient work. All such institutions have been under government inspection, but have been left entirely free with regard to religious instruction.

Thirty years after the Despatch of 1854, when the Commission of 1882 made its report, the Government was more in favor of private Indian effort as opposed to missionary agency. A strong reason set forth for withdrawing was that private effort could introduce religious instruction which was strongly desired. But it seems to me that to say "that withdrawal of departmental agency should not take place in favor of missionary bodies" is an unjust discrimination against the Christian religion and a violation of the principle of neutrality. Lord Curzon's Reform Policy of 1904 reaffirms the policy of withdrawal, but adds: "The Government of India at the same time recognize the extreme importance of the principle that in each branch of education, government should maintain a limited number of institutions, both as models for private enterprise to follow and in order to uphold a high standard of education." Many have grave fears that this is contrary in its actual operation to the policy of withdrawal, and that it may prove a great menace to missionary education. As a matter of fact, government seems to be changing front in many points which will make it distinctly harder for missionary effort. In the Madras Presidency, the government declared their purpose to take over from district and municipal boards the management of nineteen secondary schools and to make them

model high schools. This, they affirm, is to be the *beginning* of a scheme which will be applied to every district of the Presidency. Such a plan will mean (1) the prevention of cooperation and the discouragement of private effort by drawing away pupils to these model high schools. Thus, government becomes a competitor and not a helper; (2) it will require a very large increase in expenditure and will benefit a comparatively small proportion. Missionary education is only half as expensive as that given in government institutions; (3) it will prevent the imparting of religious instruction since government must remain neutral. Sir Arthur Lawley, Governor of Madras, said in December last, at the opening of the new C. L. S. building in Madras, "I may say that we look upon missionaries in this country as our stalwart and valuable allies in that great branch of administration which is exciting so much interest just now, viz., Education." Other officials have affirmed their warm feeling for missionary education and missionary work, but notwithstanding all this we need to be watchful that our birthright is not divided or snatched away altogether. Government control is growing, and, from all indications, will continue to do so. As Indians are given greater power in legislative concerns the rights and privileges of missions may be curtailed. As educational reforms are making for greater efficiency the enlarged expenditure is being thrust in too great a proportion upon the mission school.

One word with regard to teaching religious and ethical ideals in schools and colleges. Neither government,

nor Hindus, nor Mohammedans are satisfied with neutrality. Students are given to insubordination, to taking part in politics, and, in many instances, to immorality, and it is felt by many that the absence of religious instruction is in large part responsible for this. Government may overcome it from the ethical side by care in the selection of trained teachers, a high standard of discipline, by well-managed hostels, by carefully selected text-books, and by closer association of teachers and pupils in their every-day life. Private agencies are not to be interfered with in religious instruction, and for this reason they should be encouraged and aided in every possible way. Up to the present time only Christian institutions have introduced such instruction to any extent, but a perusal of the report of the Allahabad Educational Conference, held in February of this year, shows considerable concern from our coreligionists in India, and this agitation ought to produce a healthful atmosphere.

#### Disabilities of Indian Christians

When a man in India gives up his ancestral religion, he usually becomes the subject of intense and bitter persecution. It is most difficult to get at or prevent this persecution, for the method, which rarely exceeds the bounds of the law, is petty and underhanded, but effectual, nevertheless. A man in an office whose superior is a Hindu is almost sure to lose his post; if in business he is boycotted; if in a hospital he sometimes suffers indignities; his servants desert him; he is looked upon with scorn, shunned and slighted for having broken faith with his old religion.

Here little can be done and the Christian must suffer, and show by his calm fortitude the superiority of his adopted religion, at the same time by his suffering, gaining in strength and character.

But there is a disability graver still which he must suffer, even tho he dwells under a government strictly Christian in character. British India has its own laws and legislative bodies, but in many departments of law, such as inheritance and succession of property, adoption, marriage and divorce, the great mass of the population, both Hindu and Mohammedan, are governed by the laws of their own. For this reason the Indian Christian finds it difficult to obtain redress. Tho government has passed some laws relating to these questions with the Christian's rights in view, others from the nonchristian standpoint have been recognized by the government and legislative councils. Missionaries should make such representations as will secure to Christians all the protection, rights and privileges of law-abiding citizens. A recent case in Moradabad of the right of Christians to draw water from a public well serves as an illustration. Before baptism they had had the use of the well. Two years afterward they were denied the right to use water, and when they attempted it, force was used. The case was taken to the courts, and after a good deal of trouble and expense the magistrate decided in favor of the Christians. Missionaries should familiarize themselves with the law, and protect those whom they receive into the Church in rights which are without question theirs; if privileges are curtailed they should

take steps to secure larger freedom. It is well to allow the Church to gain strength by suffering, but it is better to provide just, equal and righteous laws under which to live.

#### **A Mission's Consul**

A mission's consul would be very useful to represent grievances or any other matters to government on the part of missionaries and mission boards.

#### **Feudatory States**

There are six hundred feudatory states in India, which range from ancient kingdoms down to petty estates. In some cases the rulers are kindly disposed to missionaries and their work, and the fullest toleration is permitted. In others, they are persecuted and harassed, converts suffer, and it is difficult or impossible to secure rights of purchasing property and building necessary structures to carry on their work. This attitude is probably due to fear that their authority may be undermined, but they soon learn that missionaries are not there for political purposes and that they teach observance of rule and order. These states are indirectly under the British Government, but the authorities will not interfere except when gross injustice demands it. Missionaries, too, are loath to call upon an outside power for redress or help, for this irritates the ruling prince and interferes with the dignity of his position. So missionaries would rather patiently wait until their work takes hold of such officials and secures for them quietly the rights they seek. Sometimes the British Government has forbidden missionaries to enter native states, which action can only be justified

under extraordinary circumstances, such as the possibility of bloodshed. Missionaries ought at least to have the same rights as merchants and traders, and they do not ask for special favors.

The time has certainly come when a careful investigation should be made into all cases where impartial treatment has been denied, and a strong representation made upon the subject in the form of a memorial asking for a declaration of policy. This is all the more needed now when such great changes are coming over the character of the Indian Government, both in regard to territory under the direct control of the British Government and also in the native States. The case of Nepal and Bhutan is different. They are not vassal states tho they may be influenced by the British Government. Here where entrance is forbidden, missionaries should be careful since they are likely to disturb the peace of people on both sides of the line. But the Government should not unduly prohibit the entrance of such civilizing forces, and missionaries should be on the lookout to make friends with, and to help, these people when opportunity arises.

Many other questions might be touched upon, but the time is gone. Missionaries in India have very much to be thankful for, and we may congratulate ourselves that the relations between missions and government, and between missionaries and individual government officials, are as cordial as they are. If more can be done as between the two for a higher efficiency in mission work and a speedier bringing of Christ to the people of India, it is our duty to do it.



# AN EASY METHOD FOR INDIAN ILLITERATES

BY J. KNOWLES



IN the Indian Empire there are 200 languages. There are 50 alphabets—or, rather, syllabaries. To print these in the native scripts takes 20,000 different types. The types are most elaborate and complicated. Could Babel be worse? Could the adversary be supposed to raise a greater hindrance to missionary work? Learning to read is a task of years, learning to write is the labor of a lifetime, printing becomes almost an impossibility. What does it all mean from a missionary point of view?

There are only about fifty-three sounds in all the Indian languages put together, which require separate letters to distinguish them. In the main the majority of the sounds are common to all the languages of India, and also, as might be supposed, from the fact that Sanskrit, Greek and Latin are akin, common to Europe and America, Asia and Africa. In short, the main sounds are common to all languages. Then out of all the different methods of expressing sounds in writing the Roman letters have proved themselves the most efficient. To-day the Roman letters are known all over the world. These two facts give us a majority of common sounds and world-wide simple letters. Through the Babel of languages philology and phonology have been provided with a sphere of work for the world. So far has the study progressed that to-day thousands of Christians are being captivated by the idea of a world-wide language of the simplest character, suitable for the embodiment of all the learning of all

the world, and for international intercourse.

Out of all the methods of past times for handing down the knowledge of the past, the art of printing books has survived. Mexican cords, clay tablets, Egyptian papyrus, Indian palm leaves, have all yielded to manufactured paper. Now is the Church's opportunity. In a booklet entitled "Our Duty to India and Indian Illiterates," a complete scheme for making, reading, writing, and printing easier in India than anywhere in the world is set forth in detail. Briefly, the scheme is as follows:

As the ordinary Roman letters are not sufficient to express all the required Indian sounds, the phonotypic letters of Isaac Pitman and A. J. Ellis are added to them, with some romanized letters for special Indian sounds. The result is a romanized code of fifty-three letters, which suffice to furnish an accurate transliteration, or a practical phonetization, of all the languages, and all the dialects of the Indian Empire. An average of only 37 letters is required for any one vernacular. Of these, half the romanized letters are so similar to the other romanized letters with similar sounds that the task of learning to read becomes a lightsome labor of mastering about twenty simple forms. No capitals being used, and the Indian languages being spelled phonetically, the result is the minimum of time to pupil and teacher. Ten simple half-hour lessons introduce the illiterate to the reading of the Gospel. The letters are taken three or four at a time, and with the first four letters the illiterate is shown

how letters combine into syllables and make words, and in five minutes he begins reading very familiar words. In seven lessons he is introduced to parables, and ten lessons complete the course. After that the reading of the Gospel begins.

Any one who can speak an Indian language and knows the ordinary Roman letters is able to read that Indian language in roman letters after five minutes' study. As there are over 1,125,000 in India "literate in English," there are plenty to teach the illiterate his letters. Further, any one who has learned to read English in phonetic print, following Pitman's phonetic alphabet, with Latin pronunciation of the vowels, will, after one lesson, be able to read any Indian vernacular so that tho he may not know a word of the vernacular, a hearer who does will understand what is being read.

As the same roman letters with the same sounds will be used for all the languages, a native will not only be able to teach an illiterate in his own vernacular, but he will be able to teach reading in the other vernaculars he may not be able to speak.\*

The Baptist Missionary Society of England have taken the types and are going to begin in Oriya. The Scripture Gift Mission are also to issue Scripture texts. Why are the missionary and Bible societies so dif-

ficult to move? Why not make learning to read easier? Here we are at the twentieth century, and every mission using Roman letters as they should be used phonetically has not the least difficulty in teaching the Christians to read. We have India, with 2,660,000 Indian Christians, of whom 2,300,000 can not read a verse of the Bible in their own mother tongues. Do our leading wealthy Christians know, or are they indifferent?

Why does not the Christian Church demand that at least the *option* of the Bible be given in such letters? When I was in India one of the questions discust was whether before baptism a convert should be required to be able to read. It could not be insisted upon. But if the Bible were printed in twenty simple letters it would be a fair test of a convert's desire to be a Christian.

The Bible is being printed in Esperanto. Why does not some one offer a prize for the simplest method of teaching an illiterate to read his own mother tongue? Magazines go into ecstasies at the discovery of an old Greek inscription of 1600 B.C. in a syllabary made out of picture-writing. Is there one which will tell us the best method of teaching 278,000,000 illiterates to read in 200 languages? Let us have the very best method which can be obtained for using Roman letters for India and for China, and let us give these millions of illiterate Christians, and many more millions of illiterate non-Christians, the Scriptures which we so greatly value.

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\* The whole scheme can be printed on a postcard, and is printed, and Mr. J. Knowles will be glad to send one on receipt of stamped address. For complete details please read "Our Duty to India and Indian Illiterates," from Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C. (Postage fee, 7d.)

# HENRY G. APPENZELLER, OF KOREA.

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., LL.D., ITHACA, N. Y.

Author of "Korea," "The Hermit Nation," etc.



HE figure of the soldier dominates all literature. The knight, of outward panoply and inward vows—the flower of medieval Christendom—still sways the imagination. War may be improved off the face of the earth, as we all pray, but the warrior spirit will remain. The lure of danger will ever attract the brave. The marching orders of the Almighty Father—"replenish and subdue"—still urges man on to vaster issues. Short but imperative is the command of the great Captain—"Go."

Nobler than sword or lance are the weapons of love. More entrancing to the lover of his kind is the figure of the knightly soldier who dares all for Christ. To face difficulties, in order to save his fellow men, seems more to make the measure of a man than winning the laurels on bloody fields of battle. When to the elan of the charge is added the patient toil of the builder, and the trowel is handled as skilfully as the sword, we have indeed the ideal missionary.

Such seems the life of Henry Gerhard Appenzeller, when seen in the perspective of that quarter of a century which has made Korea, once in hermit obscurity, the most hopeful of all of our mission fields. To-day, when the prayers of a quarter of a million of native Christians have made a new Land of Morning Splendor, we join gladly in the shout of "Grace, grace unto it." It would be hard, indeed, to understand the Korean harvest of souls to-day, without the plow and harrow work, the seed-

sowing, the toil, peril, pain, and tearful prayers of the pioneers of 1885.

Henry Gerhard Appenzeller's spiritual cradle was in the (German) Reformed Church of the United States. Of Pennsylvania "Dutch"



HENRY GERHART APPENZELLER

stock, which includes the Swiss and other strains from the great Teutonic Fatherland, he was descended from the men of that Appenzell, in north-eastern Switzerland and of Alpine height, who by the labors of the early medieval Irish missionaries of St. Gall were led out of heathenism into Christian light. Of good omen is the name *Appenzell*, meaning the "abbot's cell." Yet by God's appointment, the American Appenzeller's religion was to be of another type. He was to go out of the cell, home, and seminary, into the world's broad harvest-field, even into a coun-



try then nearly unknown, "which he was afterward to receive as an inheritance. . . . But he obeyed, not knowing whither he went." To him the problems of the Gospel were not geographical, but human. "We have the same Gospel to preach, wherever God calls," he wrote in 1887 from Korea.

He was born at Soudertown, Montgomery County, Pa., February 5, 1858, and was converted in 1877, under the evangelistic labors of Mr. Fulton, at Westchester. He entered at twenty Franklin and Marshall College, in Lancaster, from which he was graduated in 1882. During his college course he became a Methodist, and under God his character received spiritual reenforcement, and new conduits and channels for a joyous spirit were opened and ever required outward expression of inward joy.

Appenzeller heard the call to the ministry of grace, and believing that the best way to learn how to preach was to preach, he served in a small mission in Lancaster. When the leaves were falling in 1882, he entered Drew Seminary. At Bolton and Green Village, N. J., he gave his Saturdays to pastoral work, and his Sundays to preaching. His Aquila and Priscilla were found in a dear old couple, of whom the latter was an elderly woman of God, whose hints to a young pastor and pulpiteer were worth more than minted eagles. Appenzeller, young or mature, was a Puritan in ethical and spiritual life, while ever a winsome *bon homme* to young and old. No wonder that in Korea he won, not only the "heathen"—but more wonderful, the mercantile Christians whose aid and sympathy

he enlisted. Would that all young missionaries were equally modest, winsome and wise!

Behold how, in the sparrow-watching of a Providence that creates a universe, a pebble of circumstance turns the course of a human life! Young Appenzeller had at first no special inward motive or outward lure to the foreign field. His idea was to labor at home. His roommate at Drew, now the Rev. Julian Wadsworth, of Providence, R. I., had, however, read a certain book, "Korea, the Hermit Nation." Becoming interested in the long forbidding and forbidden land, he offered himself for work there, when the century-barred gates, by the Shufeldt treaty of 1882, had been set slightly ajar. Reading and talking about the strange peninsula had a curious effect upon his fellow students. In the case of some, it made chairs sag because of long hours and the keen interest of chummy chat. Upon others the very name Korea seemed to furnish an escalator toward the door and floors above.

Appenzeller attended the student convention of the Inter-Seminary Alliance, at Hartford, Conn. There the missionary fire entered his bones. For overpowering domestic reasons, Wadsworth could not go abroad. Appenzeller sprang in the breach and seized the opportunity, proudly calling himself a "substitute." With his bride, Ella J. Dodge, he was soon in San Francisco, and on the eve of sailing was ordained by Bishop Fowler—even while, unknown to either, that bloody riot of December, 1884, had taken place in Seoul. This unchaining of popular passions left the legation of Japan in ashes, and

the corpses of her murdered people unburied and eaten by dogs in the streets, strewed the palace grounds with the dead of victims in the battle between the Nippon Islanders and the Chinese, led by China's man of destiny, Yuan Shi Kai. Arriving in Japan, and thence sailing farther west, it was their lot to arrive at Chemulpo, a seaport of the capital, on Easter Sunday, 1885.

Already, but newly, the medical doctors, H. N. Allen and M. B. Scranton, were on the ground. American medical skill and surgery, so strikingly demonstrated in sword and bullet wounds, had impressed the King. A royal hospital was established for Dr. Allen, while Dr. Scranton had already begun medical work in his own house. Rev. H. G. Underwood had arrived in April. Korean appli-



A GROUP OF KOREANS. THE LITERARY SCHOLAR WEARS GLASSES

Nor yet was the height to be gained, whence pinions might be unfolded for a swoop upon heathenism. Amid the political commotion, armed camps, and impending hostilities of rival forces, native and alien, it seemed best to return to Japan for a season.

Have we seen a bird breasting a storm, giving way here, lowering flight there, rising and falling, yet finally, despite opposing winds, reaching the nest? So it was in 1885. At last rest was found in the capital.

cants to study medicine were told they must know English. They applied to Mr. Appenzeller, and he began teaching. He opened a school which in 1886 had so impressed the King that he honored it with a name meaning Hall for the Training of Useful Men, which has enjoyed a long career of blessing and benefit. Thus was Appenzeller the pioneer of education in the Land of Morning Calm. From the first he took broad views of mental discipline and culture. Knowing well how science



A KOREAN HOUSE CONVERTED INTO A MISSIONARY'S HOME

helps to put the devils on the run, he was eager to convert the terror-breeding, imaginary population of the air into harmless fairies. "Appie" cared little for mere erudition unhallowed by the spirit of Christ, or for empty logomachy. "Foster," said his work-fellow, the novelist, "did not care a rap for theological hair-splitting. What he wanted was the old Gospel, in which he believed were hidden all the treasures of wisdom and knowledge."

Quickly the full vistas of the great uninvaded realms of disease, want, superstition, degradation, sin, vice and misery unrolled before the newcomer, yet not to daunt, but to lure to action. "Be of good cheer. I have overcome of the world," were the words that rang in his ears and fired his heart. Worlds upon worlds of contagion, infection, vileness and fear were crushing millions of souls

with an invisible weight of chains. The bondage of official oppression and a systematic cruelty that caricatured government, obsessed the men. Terrors in the air, overpopulated with imaginary and malignant personalities and bestialities, mentally paralyzed the women. Horrible and disgusting customs, caked and crusted upon millions, were revealed to the bold explorer. The nastiness of old Korean materia medica seems incredible.

We have called this "triumphant Pennsylvanian" an explorer. This he was. He spied out the land on horseback, through thousands of miles of country. To the eye of observation he added the insight of reflection. He searched into the annals of a land which, lying between two rival and often hostile countries, had been devastated again and again by Chinese hordes and Japanese armies. In times past, Korea has been so





THE MAIN STREET IN SEOUL, THE CAPITAL OF KOREA (CHOSŬN)

scraped and scooped of its works of art and invention as to seem to the traveler of to-day to contradict, by its nakedness, the abundant witness of written history as to the splendor of its former garments of prosperity during its age of art and adornment, in the thousand glorious years of Buddhism.

"Glorious?" Yes. In epitome, the history of the "Little Outpost State," as the natives called their country when a tributary vassal to China and prostrate under the shadow of the Middle Kingdom, is this. Out of primitive savagery, three warring kingdoms arose about the Christian era. Into the peninsula Buddhism came as a civilizing power. It uplifted the people above beast worship and covered the landscape with monasteries, temples and colossal stone images (*miryŏk*). These still rise above the tall trees of forests that

have long ago hidden the ruins of cloisters, fanes, towns and cities. In 1392, after one of the political revolutions which placed in power the recent dynasty—now happily wiped out forever—the popular religion was banned and curst. Then Confucianism—the monopolistic cult of office-holders—tightened its anaconda grip, even to the throttling of popular rights. The masses were left without shepherds or teachers, to sink to the nadir of fetishism and demon worship, with all their degradations.

An army of nobles and office-holders, who hated work as they feared tigers, lived on the public crib. Like vampires, they sucked the blood of the common people, making it impossible for the toilers to save money or accumulate wealth. Added to civic oppression was the further incubus of one hundred thousand sorcerers, fortune-tellers, and geomancers of

both sexes. Like a glacier, they ground and crushed humanity. No house could be built, or seed sown, or grave-site chosen without a heavy mulct upon the people. No sick or dying person but must be tortured or tormented by the noisy and costly exorcisms. As for the number of house fetishes, spirit posts and devil shrines, village idols of carved logs,

open ground under trees and on the grassy inner slope of the city walls—came in A.D. 1885 the knights of Jesus. Into the streets of Seoul, the capital which were cesspools, full of humps and holes and open sewers, or heaped up with slops and refuse, Christ-filled men and women came with cleansing for body and soul.

Open house and a Christian home



AN EARLY AMERICAN MISSION SCHOOL, SEOUL

they were uncounted. If once loaded on freight trains, they could not be hauled, even by an "Atlantic" type of locomotive. Korea needed a spiritual dynamite.

Into such a world—the men dominated by *feng-shuey* and by ancestor-worship, which, with all its merits, is yet the fruitful patent of debaucheries and immoralities as yet uncounted by any census; the women imprisoned as in a demon-haunted dungeon of fear; the slaves, mostly female, treated when ill little better than pariah dogs; the sick of contagious disease, exposed by thousands in the

made a magnetic center of light and joy. In a chairless and bedsteadless land, with logs of wood for pillows, or occasionally a stone, a Christian home was an oasis. What if the welcomed women visitors, in their delight at being raised up so high, perched on the backs instead of occupying the seats of the chairs? What if pet dogs disappeared in the native soup kettles? Some Americans, in their zeal, determined "to live like the natives." Yet even green missionaries soon learn veteran's wisdom. These lovers of native fare changed their rations when they saw,



GOING HOME FROM CHURCH

The Basket Hat of Young Women in Korea—  
a Preventive Against Flirting

stretched on the thatch to dry, the hides of the faithful Fidos, which, transmuted into soup, had "entered the ministry."

What if codes, of ethics, of manners, and of diet, oceanically apart in their evolution, clashed? "Appie" was imperturbable in his sunny, all-conquering good nature. The love of Christ in him overcame his disgusts. It did rouse his ire to see women so abused and despised, even by the lofty native Pharisees. For lack of bridges, female travelers were often compelled to cross rivers in a way to make men point and guffaw.

Soon, as superintendent of the Methodist Episcopal Mission, he had a brick building for the school. By no means contemptible was the edu-

cation of native work, in new ideas and in habits of promptness and new theories of light and ventilation. How the average Korean lives in such scantiness of sleeping area, on so slight a ration of oxygen, and amid such microscopic armies, ever on the jump, the crawl, or the fly, with chronic eagerness to feast on alien blood, so that the exclusive use of one's own cuticle is an impossibility, passes the power of an American, used to linen sheets, to conceive. One felt a sympathy for sardines, to see the natives packed in the steam and foul air of little cubicles in the inns.

Nevertheless, as "the white lotus springs out of the black mire," so Cho-sen is the land of glistening starch and of gentle manners. Daily, out of hovels, gentlemen in snow-



A KOREAN ATONEMENT OFFERING

This image of straw is stuffed with a few coins and cast out on New Year's Eve as an offering to evil spirits.



white garments emerge. However, as for the alleged relation of the tint of average clothes of the common folks to that of snowflakes, the statement must be made mainly in the aorist tense or historical present. They were white once.

On itinerant journeys, or at home

assurance of faith, kept the elements in him well mixed; yet very rich in him was God's gift of a sense of humor. The lazy missionary, of either sex, "too fond of rocking-chairs"—there were such—the female crank of uncertain age, too free in her public use of safety-pins to reform



A SELF-SUPPORTING COUNTRY CHURCH FORTY MILES FROM PYENG YANG

in the daily routine of the study, school, parish or pulpit, in mastering the language, in visiting the sick, comforting prisoners, helping the dying, inspiring the living, or preaching the Word, Appenzeller was ever a filled motor. He was a son of consolation. Early in his laborious career we read in his letters abundant signs of promise and continual words of cheer.

Incessant industry, system, prayer, and a good wife, a happy home, sympathetic brethren, and, not least, the

woman's costume and to humble those who were proud of their freely exposed badges of motherhood, the flaming fanatic who was abusive of mission boards and all organizations—there were such—the proud heathen, the vile glutton, the sensual brutes, the wife-beater and mutilator, the conceived idolater, were all foiled by "Appie's" wit, energy, example, and imperturbable good humor.

Nevertheless, it was not wholly safe to trifle with the Pennsylvanian, whose "Dutch" rose to the occasion.



WHO WILL ASK: ARE KOREANS WORTH SAVING?

When lazy or impudent coolies passed the limit of patience, or brutal bullies thought to overawe, or even alleged royal messengers or presuming diplomats attempted to ride roughshod over the rights of an American citizen, it was found, when it seemed best to maintain these rights, that Appenzeller could "do more than preach."

In times of plague, pestilence and battle, shut up in the insalubrious Seoul of old days, or abroad, or on horseback, as evangelist, preacher, starter of printing-plant or bookstore, or as Bible translator, Appenzeller was a man of prayer and hope. Richly emotional, he was level-headed and a man of supreme self-control. In "The Vanguard"—a splendidly successful story of missionary life, our subject is depicted under the name of "Foster." Other literary penmen have depicted him in their sketches. The very poverty of Korea made him strenuous, from the first, in training the natives in self-support. As superintendent of the Methodist

Episcopal Mission he showed himself a first-rate business man, giving Korea invaluable lessons.

On Easter Sunday, 1887, as he wrote, "I baptized a young Japanese, the first [Protestant] baptism in Korea. It was a joyous event. We hope to report soon the baptism of Koreans. We are carefully sowing and the harvest will come." In mid-summer, July 24th, the same year, he baptized his first Korean convert, and on October 2d, another. Then the Lord's Supper was enjoyed. Besides thus founding the first church (of the Methodist order), he began the rearing of an edifice to house the growing congregation—the first Protestant foreign church building in Korea, which was, and is, an ornament to the city of Seoul.

To this "beginner of a better time," possibly more than to any other one man, belongs the credit of starting



CHILDREN ARE CHILDREN IN KOREA ALSO



most of the organizations for the benefit of the foreign residents in the capital. None understood better than he the laws of the human missionary's economy and the conservation of his force. To continue in the highest state of efficiency, the stranger in a strange land, civilization and climate, must have recreation in the

Korean Asiatic Society was founded and Appenzeller acted as librarian. It was like breaching the walls of a fortress with artillery to get a cemetery in which to lay the first and quickly multiplying foreign victims of local typhus, but finally a place for the dead was secured—"Our Macphelah by the river," he called it. Ap-



A KOREAN IRON FOUNDRY. LABOR MADE HONORABLE BY MISSIONARY EFFORT

ways of home to prevent nostalgia. Appenzeller led in establishing the Union Church, acted as its pastor, and opened his school for its services.

To secure physical stamina, constant efficiency, and mental stimulus, he and others formed the Seoul Union, where reading, conversation, tennis, and outdoor games could be enjoyed. He was a leading spirit in organizing picnics amid the grand forests and inspiring scenery of the mountains. To investigate the history, customs and life of the Korean people, in order best to understand, approach, teach and win them, the

penzeller led in this strenuous effort and served for years as treasurer of the corporation. The last lingering terrors of the natives fled when the rifles of the Russian marines, that fired a salute over the corpse of a comrade, "shot away the demons."

He acted as custodian of the Methodist Episcopal Sunday-school Union and Tract Society, himself writing, translating and publishing many of these brief Gospel messages to the people—serving for years as president. He started and for four years edited the weekly (Methodist Episcopal) *Korean Christian Advo-*



*cate.* The Methodist Publishing House, destined to wide usefulness, was founded in 1888. It became an industrial school for boys, while Korea's great need—the honorableness of work—was taught by precept and example. A bindery and book depository were soon added. If any-

How that light-giving Word starts the devils on the run, makes homes that were once habitations of cruelty and fear the abodes of peace and joy, creates a highway of holiness and furnishes an infallible tonic for the hearts and intellects for millions! Fiction in statement, substance in fact



A CHRISTIAN FAMILY IN KOREA

Four Generations—Mr. Hong Mosksa, His Mother, Wife, Sons, Daughters-in-Law and Grandchildren

thing, next to the Gospel, is needed among the upper class natives to reconstruct Korea, it is the idea that even manual work is noble.

Greatest of the monuments of Appenzeller's labor is his work in translating the New Testament. Vivid is the picture in "The Vanguard," of the scholarly personalities, native and alien, the texts consulted and the labors of the makers of the Korean Version of the Word of God, now studied by over 200,000 eager Christians.

is this snap-shot sentence from "The Vanguard": "Foster's hair grew gray, however, for however much the ringing laugh sounded out from the translating room, no one gave more heart and soul to this all important work."

For seventeen years God permitted His joyous servant to excel not only in the impartation of light and inspiration to his fellows, but also in the gifts of manipulation and adjustment. Appenzeller was "thoroughly furnished unto every good word

and work." In his home the first white American child born in Korea blest his life. "A little child shall lead them." None can tell how much good the Heavenly Father permitted that baby unconsciously to do. Two other daughters and a son who, from Princeton and Drew, following his father in this curriculum as in his chosen work—will, God willing, serve his Master in the Korean field.

tence—"He saved others." In the little Japanese steamer, *Kumagawa Maru*, he embarked to fulfil the call of duty. At sea, on the foggy night of June 11, about 85 miles from Chemulpo and 10 miles from the shore, in a collision between two steamers of the same line, it would have been easily possible to have saved his own life. But, thinking also of others, he went first to arouse



THE METHODIST EPISCOPAL MISSION COMPOUND AT KONG JU

To orthodoxy of faith, Appenzeller joined the orthopraxis of life. In the rush of activities, in the shock of battle with superstition and vice, his faith in God was ever serene and at times gently hilarious. He lived to see hospitals, trained nurses, churches, crowds of inquirers, and thousands at the Lord's Table, with promise of tens of thousands to come.

When at last the summons from his Captain came, the story of his manner and way of meeting Him face to face may be epitomized in a sen-

his Korean teacher and a little native girl under his care. The ship sunk suddenly. His body found "a vast and wandering grave." Yet, "to live in hearts we leave behind is not to die." Korea keeps his name. The words of T. DeWitt Talmage's favorite hymn pictures the saints' glorious hereafter!

"From the roaring surge they come.

Sinking in the ocean brine,  
Jesus caught them from the flood.

Lo! How bright their garments shine  
Blanched in the Redeemer's blood."

# JOHN TALBOT GRACEY

## A MISSIONARY WITH AN INTERNATIONAL MISSION

BY DELAVAN LEONARD PIERSON



It was an impressive scene when, fifty years ago, in the city of Philadelphia, a young man came before the Methodist Episcopal Conference in the Union Church and announced his readiness to go as a missionary to India. In those days this was an unusual event. India seemed far removed from civilization, and work in that fever-laden climate, among men bitterly hostile to Christ and his messengers, was a heroic and difficult task. To-day, in the twentieth century, when hundreds are going on business and pleasure in a comparatively short and comfortable way, it is a very different matter. Bishop Janes, the presiding officer of the Conference, introduced the young Christian volunteer as John T. Gracey. In response the young man, then thirty years of age, said in a voice full of emotion:

"I am not certain, Bishop Janes, that I can so get the mastery of my feelings as to speak to the Conference. Ten years of sober deliberation and judgment forced me to the conclusion that I ought not, and that I could not, without neglecting a duty, refuse the call of the Church to serve them anywhere, even tho it be the farthest spot on this earth. Without my seeking, and I believe without any intimation, of anything in that direction at this time, Bishop Simpson called upon me a few days since and asked that I would consent to go to India. After a struggle of forty-eight hours, such as is not

known save by Him whose Spirit has been bruised in the same contest, after careful consideration, and after seeking the Spirit of God as wisely as I could, I felt it was impossible for me to refuse. The only point at which I found any obstacle was in my aged and almost infirm parents. I asked my father, and with that stern, old, puritanical spirit, he said, 'My boy, go and do your duty, even tho you die in it.' Then my mother, with all a mother's tenderness, said, 'Oh, my boy, I had rather die without a crust than that you should neglect your duty.' Then I told Bishop Janes that I would go."

Nearly fifty years later a white-haired man of eighty, feeble in body but still young in heart and active in mind, entered the church where another Methodist Conference was in session. It was at Rochester, New York, in October, 1908, and Dr. William V. Kelley was speaking. Suddenly, with a simultaneous impulse, the whole Conference rose to their feet to honor the aged servant of God who came down the aisle leaning on the arm of his son. He who was thus honored was the same who in his youth enlisted for India.

Between these two impressive scenes many events had transpired to strengthen and deepen and broaden the life of the man. His influence had reached out into all the earth, and many were ready to rise up and call him blessed. Few years were granted him in India, but his call back to the homeland was a summons to still wider fields of service.





JOHN TALBOT GRACEY

AT THE AGE OF SEVENTY

### Preparation

John Talbot Gracey came of old Colonial Quaker ancestry, some of whom were associated with William Penn in early Colonial days. His mother's forefathers also included early pioneers, who came to America in 1744 in search for liberty of conscience. They had bravely fought for national independence in the Colonial and Revolutionary wars. John was born in Philadelphia, September 16, 1831, and after a regular academic education became a student in medicine. He felt, however, that there were more men able and willing to minister to the body than to the soul, and came to see that the spiritual ministries are eternal while the physical are at best but temporal. He, therefore, left the study of physiology and anatomy for the study of theology and true psychology. His ministry began in the Virginia Conference of the Methodist Church (South) in 1850. Later he moved to the North and joined the Pennsylvania Conference, in which he labored for ten years.

In 1857 he married Miss Annie Ryder, of Delaware, the daughter of Rev. Wm. Ryder. She had become a Christian in early life, and after completing her college education with high honors, and teaching for four years in the college where she was graduated, she cast her lot with that of the young Methodist minister. Then came the call to India, to which they so nobly responded.

In his farewell address in the Green Street Church, which assumed his support, Mr. Gracey said:

"Heaven has come nearer already. In going to India we will be co-workers with God. The world is

replete with living forms, busy and beautiful, but to none of them except man is given the dignity of partnership with the Eternal in His stupendous schemes. Come what will, the question of my obligation to go



ANNIE RYDER GRACEY

at the command of the Church can never be questioned. I pray that I may be able to make of my life one perpetual missionary speech in India."

### Life and Work in India

With his young and noble wife the virile missionary set sail in June, 1861, on a sailing vessel with only fifteen sailors, laden with ice, and bound for Calcutta. From the Indian Ocean, three months later, he wrote: "We have had considerable experience and considerable monotony in our voyage, which has been over three months. It is a long time to be deprived of the privilege of hear-

ing from friends. . . . In looking back I am surprized that we should spend nearly four months in the trackless waste without accident, altho we have passed through many terrible storms. Plato was once at sea, and on returning, was asked by some one to tell them the greatest wonder of the deep he had seen; his reply was, 'The greatest wonder is, that from the sea to the shore I arrived safely.'

"Our route took us very near the coast of Brazil. After leaving the southeast trade-winds we made straight for the Cape of Good Hope. During one storm the captain deemed it expedient to 'heave the ship to,' or, in the language of St. Paul, 'when we could not bear up into the wind, we let her drive.' All sail was taken in, the wheel lasht, as the men could not guide it any longer. We drifted about wherever winds and waves carried us. Everything was done that man could do, and we were at the mercy of Providence for more than two days. We have read history, biography, poetry, etc. We have had times of joy and times of homesickness and weeping; this we can't help, for our hearts will long for those who are thousands of miles away."

Later, in December, 1861, he writes from India: "It seemed like beginning a new existence when we left the old ship and stepped upon the shore in Calcutta. What a new creation burst upon us! As we traveled up country we went 600 miles in only eight days by horse dak, day and night. We stopt during the heat of the day and changed horses every four miles. The country through which we traveled was beautiful be-

yond description. Our health is unexceptionable, our spirits fine, and altogether we are as happy as the day is long. We have never for one moment regretted our step; indeed, we are more and more convinced each day that it was the right course for us to pursue."

They first settled in Sitapur, being the first white people to pass through the territory after the terrible Indian mutiny a few years previous.

Five months from the day he set foot in Calcutta, Mr. Gracey preached a sermon in Hindustani in the Bazaar. Most of the missionaries do not attempt to do this until after having been in the country for over a year.

Rev. William W. Hicks, one of his early colaborers and companion on many a jungle tour and bazaar preaching experience, writes:

"When Dr. Gracey arrived in India he found the harvest was great and ripe, but the laborers were few. There was William Butler, our leader, the brave, impulsive, enthusiastic—an embodied hope. There was James M. Thoburn, who had just arrived, small in stature but big in every other way, full of the foretaste of triumph. There was Humphrey and his delicate helpmeet—the sweet poet of our little band. There was Parker, the fearless torch-bearer into the dismal habitations of ignorance and cruelty. There was Waugh, the plodding student, modest, grave and ever undervaluing himself and his labors. . . . Last of all, there was the beloved John T. Gracey, with whom I traveled, prayed, studied, wept, hoped, suffered and wrought.

In making the Gospel Message known in school and bazaar, Gracey



was very active and very successful. We used to go out early in the morning to a near-by village, and under friendly trees or in a small bazaar large crowds would gather, sit on the soft, warm earth, and listen to the story we loved to tell. Often we would be interrupted by the inquiry of an aged man or a little boy. Once, when we visited one of these villages, Gracey told the story of the Prodigal Son, and awakened great interest for some of the listeners knew the Hindu story of a prodigal son who was found in rags and inherited his father's great wealth. We could see the faces brighten as the speaker told of the loving yearning of the Heavenly Father for his prodigal sons and daughters.

"Why does not our Father Himself come?" asked a grandfather who stood near by with his two grandsons by his side.

"Then came the opportunity to tell them that He had indeed come in the person of His well-beloved Son, and had told the Father's love for us and had showed it by His life and death.

"Tell us another story, sahib," piped the old grandfather, and in response we told them of the woman's lost piece of silver, and gave the meaning.

"After the meeting was over the old man brought his two grandsons that we might pray over them and place our hands on their heads in blessing. Tears flowed while we did so.

"In many places we found lepers, or consumptives, or other men and women and children starving by the roadside. To these Gracey was always a good Samaritan, dropping a coin into the leper's bowl, giving

food to the hungry, or medicine to the sick. We found that in the hour of death kind, Christly words were as welcome to Hindu as to Christian ears.

"Hardships there were, which do not now beset the missionary's way. Many stones have been removed which we could not even budge in those days, altho we lacked not faith or courage. We were but humble pioneers, and we wrought with what wisdom and strength we had, looking forward and upward to the glory that was to come."

Mr. and Mrs. Gracey subsequently settled in Bareilly, and then in Naini Tal. In May, 1867, he made a journey on foot with two or three of the other missionaries into the interior of the mountains. They took their own tent, horses, servants and food. At night, after marching about fifteen miles a day, they camped out, sleeping on the ground.

Mr. Gracey was the first secretary of the Methodist Indian Conference, and in 1867 became the president.

Of these events James M. Thoburn, then one of his colleagues in India, now the honored bishop, writes:

"At the first Conference Mr. Gracey was elected secretary, and marked out the line of procedure which has been followed ever since. He was afterward the first missionary elected president in the absence of a bishop, and proved himself well qualified for the post. Later, in 1868, he was elected to the Methodist Conference in America, so that he had the distinction of being the first delegate sent from India to the General Conference of the Church. At that assembly he acquitted himself with

honor, and secured for India the permanent right of representation.

"But he was not strong enough physically for work in India, and as Mrs. Gracey was in poor health, they were advised to take up work in America instead of returning to their chosen field."

Dr. T. J. Scott, another of the early Methodist missionaries to India, writes of Dr. Gracey: "He was a very companionable man, and his home in India was wide open to hospitality when, anon, we turned up dusty and jaded from our travel by 'coolie' or 'dak-gari.' Nothing was too much trouble for him and his wife to do for his friends. Their house was at once a parsonage and a sanatorium.

"Dr. Gracey's ample brain, ready speech, and facile pen during seven years in India made him a potent factor in laying broad and deep foundations for the Methodist mission there."

So it was that, after less than seven years' labor in India, Mr. and Mrs. Gracey were obliged to give up and enter again into work at home.

For two years after his return to America Mr. Gracey was in the employ of the Missionary Society of his church, spending much time in speaking and writing in the interest of missions. For one year he was professor of historical theology in Drew Theological Seminary, and won an enviable reputation as a scholar and thinker, and as an able orator on pulpit and platform.

In 1872 he was transferred from the Philadelphia Conference to that of Central New York (the Genesee Conference), of which he remained a member until his death. In Roch-

ester, Syracuse and Buffalo he served several churches, and was for one term presiding elder.

In 1876-77 Dr. Gracey visited the missions in West Africa, coasting along the shores for some 2,000 miles on his tour of investigation of the Methodist missions. On his way home he visited France and Spain. Dr. Gracey's editorial work was extensive, not only in the periodicals of his own denomination, but in wider fields. A small handbook on China, a missionary guide-book, and several other volumes came from his pen. In 1883 he organized the International Missionary Union, composed of all those who had served a term on foreign fields. Dr. T. J. Scott calls it "The Great Campfire of the World." This has now 1,500 members, whose object is to promote missionary fellowship and to increase missionary interest and effectiveness. For nearly thirty years Dr. Gracey was the genial president, by his tact and good cheer, his wit and wisdom, guiding the organization and winning the cooperation of strong men and women.

When the MISSIONARY REVIEW OF THE WORLD was transferred to Dr. Arthur T. Pierson in 1888, Dr. Gracey became one of the associate editors, and continued to render effective service in world-wide international and interdenominational circles for over twenty years. Dr. Gracey was invited to speak at the World Missionary Conference in London in 1888, and again rendered valuable aid in guiding the intricate business of the Great Ecumenical Conference in New York twelve years later.

About eight years ago, at the age of seventy-two, Dr. Gracey suffered from an apoplectic stroke, which

would have caused most men to give up the battle of life, but which only partially incapacitated this faithful warrior. His mind was still active and his heart was young, so that he surrendered only so far as it was absolutely necessary.

In 1901, with characteristic humor, he sent to the writer a newspaper clipping which he deemed over-generous, and entitled it "Gracey's Obituary." This tribute, from the first Methodist Church in Rochester, shows that this prophet was held in honor in his own country. It says in part:

"As a speaker and writer on missions he has come to stand for the best in this greatest of Christian enterprises. Nobly seconded by his devoted wife, who wields a pen not second to his own, they are jointly doing a great work for the Master. Dr. Gracey is in great demand as a lecturer on all phases of the missionary question and on ethnic religions.

"He is worthy of the highest tribute that can be paid either to his distinguished ability or to his honored career but for those of us who know him it is, after all, the man and friend that we love. His genial nature, true friendship, and his fellowship with God cause a great host to pray that for many years 'his bow may abide in strength.'"

Not long after this notice appeared in reference to himself, Dr. Gracey also sent us a clipping (February, 1902), marked, "Mrs. Gracey's Obituary—but not dead yet, thank God." Under her photograph he had marked in his characteristically clear hand, "Isn't she lovely?" She sympathized with her husband in his ideals and always actively joined him in his work. She was one of the first to

see and voice the need for woman's work for woman in heathen lands. When they were compelled to return to America she promptly identified herself with the newly formed "Woman's Foreign Missionary Society," and later for twenty-three years was corresponding secretary of the Board.

Mrs. Gracey was an able writer, speaker, and organizer, and rendered very important service on the literature committee of her own Church and on the Woman's United Mission Study Committee. She pays a tribute to woman's work, and records its importance as author of a book on "Eminent Missionary Women."

In the home Mrs. Gracey was first of all a devoted wife and mother. Outside duties did not cause her to neglect these. One who knew her well quotes as true of her the words of King Lemuel, the prophecy that his mother taught him: "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed; her husband, he also praiseth her."

Four years ago, in February, 1908, almost on the eve of their golden wedding anniversary, Mrs. Gracey was suddenly called home, and left her husband, son, and two daughters sadly stricken. Dr. and Mrs. Gracey not only devoted themselves, but gave their substance and brought up their family to the work of God. The son, W. A. Gracey, is editor of the *Geneva Daily Times*; one daughter, Lilly Ryder Gracey, has had wide experience as a newspaper writer, and another daughter, Frances Ida Gracey, was an invalid for many years, but was widely known for her beautiful character and heroic nature. She also



succeeded in many ways in promoting the cause of missions, and from her room in the sanatorium at Clifton Springs, for two years she conducted a campaign to raise \$5,000 for a hospital for cripples in China. Soon after her father's decease she, too, went to join her beloved parents, but before her departure had nearly completed the desired sum.

The large labors and high ideals appealed to Dr. Gracey. His was no small-caliber task. He was peculiarly fitted by education and by temperament for the great work of winning the world to Christ. His labors were not confined to his own city or denomination, but to the world, and he served all classes and all churches. He was optimistic and energetic, and the greatest hardship he was called upon to bear, next to the separation from his beloved wife, was enforced inactivity in the Master's service. His was a singularly rounded character, and while he conceived and expressed great ideas, he gave vent to playful but never irreverent humor.

On one occasion, at a meeting of the International Missionary Union at Clifton Springs, he spoke earnestly in favor of "Church Union," especially in missionary work. It was before the movement had become popular. He said:

"This is a great work in which we are engaged, and little differences must be set aside. We need closer union and more perfect cooperation if we are to win this world to our Lord and Master. We already have something of this union and cooperation. We Methodists draw the poor sinners out of the mud, the Baptists wash them, the Presbyterians 'blue' them, the Episcopalians starch them."

Speaking at the meeting in preparation for the Ecumenical Conference in 1900, he emphasized the great advantage of a world-wide vision on the one hand, and increased solidarity of Christian forces on the other. He said in part:

"As separate bodies we have been too much studying the origin of species, until we are saturated more or less with our denominationalism. All these denominations represent history, and each stands for an idea. Methodists can do some things better than Presbyterians; Presbyterians can do some things better than Baptists; Baptists can do some things better than Episcopalians. We want to find out without sacrificing any of our individuality the mighty idea back of that denominationalism, so that we may adjust these into a mighty solidarity. After Magenta the army of France and Italy had to march through a great forest of low trees. The men could not see each other; only a few hundreds on either side and they were deprest. Then they deployed out into the great plain, and hundreds and thousands and tens of thousands of them were put into line of battle, and as their bayonets bristled in the sun, they gathered mighty courage. They were just as near to each other an hour before. There were just as many of them, but they did not feel the thrill and inspiration of the mighty multitude. The next day was Solferino! So I think we will get closer together and begin to ask what there is that we can do, not in divisions only, but as a solid army."

Dr. Gracey died in Clifton Springs, N. Y., on January 5th, last, after a long and tedious illness. His

funeral services were attended by many who honored him highly, and appreciative words were spoken. Dr. Ward Platt, secretary of the Methodist Episcopal Board of Home Missions, said:

"To meet this man was to be stimulated from the first even to the last of the interview. To enter that home in Rochester, where every member was wedded to a world purpose, was to be lifted out of a rut and launched in an orbit.

"He was a prodigious worker, and yet he was bound by no regular rules of labor. It might be at any night hour or any time of day that he took up his tasks, and yet it was by a method so overpowering that you just wondered at the quantity and the quality of the literary productions.

"He was a true representative of the 'Holy Catholic Church,' and in the last essence a Methodist. Methodism could have no better defender of its beliefs and of its spirit, and yet he was far more. He was at one with every circle which was at home with Jesus Christ! Two Presbyterian ministers in Rochester were wont to speak of him as their assistant pastor, so often had he ministered to their congregation."

Rev. J. Sumner Stone, D.D., of New York, spoke from long personal acquaintance when he said:

"Dr. Gracey left behind him what seems to be a cloud of glory, as illustrated in the transformed lives of men and women who came in contact with him—a life like a ship leaving behind a silvery streak in the ocean.

"In Dr. Gracey's life sacrifice was a broken alabaster box—a shattered shell left, but the fragrance will go on down through the ages."

Dr. William V. Kelley, editor of the *Methodist Review*, also paid a loving tribute when he said:

"I have come close to him in the unofficial years of his life, when he was not busy with a multitude of things, not girded like a soldier, but at ease and simply himself, with all his thought and all his heart given to you as you sat down beside him, in the simplicity of his personality apart from all official offices or activities of life. From the first time I saw this man until now there has been something gallant in him. He took his wounds like a soldier. He was chivalric, princely in nature; courtesy was inborn, and he had a delicate deference to others. He was a splendid optimist. He dared to believe his religion and to venture upon it in confidence and faith.

"The buoyancy of the man was very delightful, and so we would remember his laughter. He filled life with laughter. One of the things I can not help remembering him by was that magnetic laugh, so explosive at times.

"In his last days of illness I found him one night deprest, and I could not understand exactly what he was trying to say. I said, 'Say that over again, please.' 'Be calm, and sink into His will,' he said; 'my mother's hymn.' It was a part of the hymn:

"Who fed thee last, will feed thee still,  
Be calm and sink into His will."

Thus passed from the realm of toil and suffering to the realm of rest and glory, this servant of God. After eighty years, his soul took flight as he laid his armor down and welcomed the passing over the river that he might rejoin his beloved wife in the presence of his King.

# A NATIVE VIEW OF INDIA'S EVANGELIZATION \*

BY MR. P. O. PHILIP, B.A.

Missionary of the National Missionary Society, Karwar, Canara.



THE evangelization of India—this is a phrase which sounds familiar enough in our ears; but it conveys to most of our minds nothing more than ideas akin to those aroused by the thought of an unrealizable ambition or a pious hope. Are not the leaders of our missionary societies entertaining visionary ideas in hoping that India will ultimately become an integral part of the kingdom of Christ? What is the actual situation? Are our fears justified by a survey of the past achievements and the present working of the Christian forces in this great nonchristian land? Have we sufficiently taken into account all the resources that are within our reach for this great work? What part have we Indian Christians as individuals and as a Church in this work of enthroning Jesus Christ in the hearts of the millions of our fellow countrymen?

It can no longer be said of modern India, as was once the case, that she is unmoved by the new forces of religion and civilization that are operating upon her. The hackneyed lines:

She let the legions thunder past,  
And plunged in thought again,

are no longer true of the modern conditions of our land. We need not at present stop to consider the remarkable changes that have taken place in the space of the last seventy-five years in the social, intellectual and moral outlook of the Hindu. They are of importance to us only in so far as they show beyond a doubt that the protective armor of Hinduism has been pierced, and pierced beyond recovery. But the changes in the domain of religion, as such, that have taken place in the last twenty or thirty-five years among

our countrymen are by no means less remarkable.

Witness, for instance, the new movement which goes by the name of neo-Hinduism—the Arya Samaj in northern India, the Brahmo Samaj, Prarthana Samaj and other similar Samajams in eastern and western India, and theosophy in southern India—all these are evidences of the prevailing dissatisfaction of the educated Hindus with popular Hinduism.

The antichristian attitudes these movements generally assume show that they are conscious that the citadel of Hinduism is in danger. The methods of imitation they adopt in their work and the way in which they read noble Christian truths into the confessedly immoral stories of their Puranas and Shastras show further that Christianity is the cause of this religious awakening. "We have in Hinduism all that your boasted Christianity can give us, and a great deal more"—this is the position that is fast taking root in the minds of the educated Hindus as the result of these new movements.

It is certain that neo-Hinduism will be the greatest opponent of Christianity in India in the near future. The movement is yet young, not even thirty years old, and confined to the upper classes, but in future years, with the advancement of education, the large middle-class population will also be brought within its sweep; and great will be the proportions assumed by this antichristian movement. Hard and long will be the struggle, but there can be no doubt as to the ultimate result, if only we maintain our privileged position as faithful and intelligent fellow workers with God.

There are already signs of life in the dry bones of India's missions which are full of hope. I do not want to appeal to statistics for the

\* From *The Bombay Guardian*. Part of an address given at the Y. M. C. A. Students' Camp, Pallavaram, near Madras.



obvious reason that the results of the secret working and the actual growth of the Kingdom in any country can not be tabulated in figures. I would, on the other hand, try to focus your attention on certain facts which to my mind are more convincing than any amount of statistics. The mighty spiritual revivals and the wonderful cases of individual conversion we meet with in different parts of the country are sure signs of the working of the Spirit of God. The recent revival in the Khassia Hills, Assam, led to the conversion of thousands and to the quickening of the Church all over the land. Such revivals show that when God begins to work, the most serious difficulties which we in our limited and blurred vision are accustomed to look upon as big mountains are overcome in a moment. So also the accounts of individual conversion under the most unexpected and, humanly speaking, the most impossible conditions which we meet with in the annals of many of our missionary societies show that Christ is as truly working in our land to-day as in any other land or in any other age. Yes, He is the same yesterday, to-day, and forever, whether in Asia or in Europe, in India or in Korea.

#### **The Story of Guman Singh**

In the year 1905, during the great revival of spiritual life among the Khassia people there was quartered in Shillong, the capital of the Khassia Hills, a Gurkha regiment. There was a bandsman in this regiment, Guman Singh by name, who had previously known nothing of Christ or Christianity. During the time of the wonderful revival he felt an irresistible impulse to go to the church where many were assembled day and night, and where God was doing marvelous things. He understood nothing of the Khassia language, but he is to-day a humble believer in Christ. He attributes his conversion to an independent revelation of the person of Christ. He affirms that the

Lord talked with him and commissioned him to bear witness to small and great of the Gospel of His grace. Nor is there any reason why we should doubt his testimony, for nothing short of a heavenly vision can account for the great change that has taken place in him. For four years and more he has lived a consistent and fearless Christian life in the regiment. Sometimes he visited his English officers in their tents, and after a smart salute, has knelt down and prayed in Hindi and immediately departed. On one occasion he was rebuking his comrades of sin and they caught him by the ear and dragged him for a distance of two miles along the road. He went to the hospital for some weeks in consequence of this cruelty, and it was found that some of his aural nerves were permanently injured. But he rejoiced to be counted worthy to suffer for Christ's sake, and when asked to disclose the names of his persecutors he refused. To-day he is spending his hard-earned holiday preaching the Gospel in Nepal, his native country, a land which is closed to Christian missionaries. "I have known him for four years and I have not met a more simple-hearted, brave and enthusiastic disciple of the Master"—such is the testimony which a well-known English worker gives of him. Christ has begun His good and gracious work in our land and His kingdom is making headway in India in ways and manners we do not always know. Let us, therefore, be confident of this very thing that "He which hath begun a good work in us will perform it until the day of Jesus Christ."

Have we sufficiently taken into account the resources that are within our reach for the accomplishment of this great work?

I would now try to direct your thoughts to the greatest of all our resources, to the living God, dominating, possessing and using all factors and influences to work out His eternal purposes concerning our land.

No lesson of missionary experience has been more fully, impressively and convincingly taught than that apart from the divine working all is inadequate. Our well-organized missionary societies, activities, methods and plans are of no avail if they are not inaugurated, directed and sustained by Him. "Except the Lord build the house they labor in vain that build it." It was the firm conviction in the practical availability of the illimitable resources of the Heavenly Father which enabled and still enables many a servant of God to dare and to do great things in His name, more than the need for money, more than the need for men, and more than the need for any of the resources which are, after all, of the earth earthy, what we want to-day in our churches and mission fields is the faith which will enable us to draw largely from "the unsearchable riches of Christ." Adoniram Judson, the apostle of Burma, in one of the darkest periods of the history of missions, confronted by an almost unbroken line of heathenism, and without any trace of a hopeful future beyond, was able to write to the American Christians: "If they ask what promise of ultimate success is here, tell them, 'as much as there is an almighty and faithful God who will perform His promises and nothing more.'" Yes, it is this superhuman factor in the evangelization of India which should grip our souls. Eliminate the supernatural from our mission work and the next moment the whole thing will reduce itself to the level of a huge humanitarian social-service movement and nothing more.

#### **Causes of Limited Success**

We have seen that the situation in India is, on the whole, one which should strengthen us in our confidences in the final victory of our Master. We have also seen that we have in our Almighty Father all the resources necessary to meet and to overcome the greatest difficulties. Why, then, is the success of the mis-

sionary enterprise in our land so limited? Why is it that we find no large accessions to the Christian Church from the ranks of those who are most influenced by Christian thought? Is it not because so many Christians, let us say so many of us, fail to fulfil the conditions required for the forthputting of the divine power? An ordinary steel cable, looking like so many yards of twine, may lie idle in the bazaar. But you insulate it properly, and connect it with a dynamo, and it becomes the channel for conveying the mysterious electric current into its practically illimitable powers of lighting and driving machinery. Two simple conditions, insulation and perfect contact, make the whole difference. What we also want to-day in our spiritual life is exactly the same. We should be saved from selfishness, insulated, as it were, against the inroads and suggestions of the world and self, and we should also preserve an unbroken connection with the abounding and never-failing source of superhuman power, the dynamo of our spiritual life, even Jesus Christ the eternal Son of God.

Now with regard to the first condition. How could this insulation be effected? By surrendering ourself, our whole life unconditionally to the Lord Jesus Christ. This is not an easy thing to do. Christ Himself makes no attempt to conceal the difficulties of discipleship. He wants every would-be follower of His to sit down and count the cost at the outset, so that it may not be said of him, "This man began to build and was not able to finish." His words are very plain and quite uncompromising. "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he can not be My disciple." "Who-soever he be of you that forsaketh not all that he hath, can not be My disciple." "Except a corn of wheat fall to the ground and die it remaineth alone, but when it dies it yields much fruit." Yes, following Christ

may mean to you and me the giving up of some of our cherished ambitions and dearest dreams. It may mean bare subsistence allowance instead of sumptuous salaries and affluent circumstances. It may mean to some of you the painful experience of going right against the ideas and hopes with which those near and dear to you have long been associating your future career. All these are real difficulties. But are we to be frightened from taking the decisive step by any or all of these difficulties? The answer to this important question depends upon the extent to which the claims of the Master and the needs of the Kingdom have taken hold of our minds. If your heart beats in unison with that of the Master, and with the hearts of the multi-

tudes of His devoted followers; if the longing of your heart is, as it is surely our Lord's, that India should know the true God and Jesus Christ whom He has sent, and that speedily you will consider no sacrifice too great to make for the realization in however small a measure of this most sacred of ambitions. As Indians, our position is one of peculiar privilege and opportunity. I love to think of the day when different elements of the Indian Christian community, forgetting all their petty differences of origin, organization and beliefs, will with the single-eyed purpose of winning India for Christ, send forth her preachers and teachers and Christian Sadhus to every village and town, and thus hasten the coming of the Kingdom in India.

## THE NEGLECTED FIELDS OF AMERICA\*

### AN ACCOUNT OF THE SIGNIFICANT WESTERN CAMPAIGN OF THE SPECIAL DEPUTATION OF THE HOME MISSIONS COUNCIL

BY HUBERT C. HERRING, D.D.

Secretary of the Congregational Home Missionary Society



IX home mission secretaries, representing as many denominations, recently completed a tour of thirteen Western States, arranging in each State for a survey of religious conditions, school district by district, throughout the whole territory. This step has been taken by the Home Missions Council because of its growing sense of the need of closer cooperation and of facts upon which to base that co-operation.

The survey sought answer to such questions as these:

(1) What nationalities, what churches, what pastors in a given community?

(2) How many people in that community?

(3) Speaking what tongues?

(4) How many of them are more than four miles from church services held in a language which they can understand?

(5) What amount of home mission money is expended for each organization in each place?

(6) What communities, speaking what languages, are without religious care?

(7) What undenominational, religious and social agencies are at work, or should be at work, etc.?

In at least one of the States under review there are as many as 8,500 school districts. When it is remembered with what great reluctance the average human being address himself to the task of filling out a blank, it will be seen that the State committees have undertaken no small task. It is not expected that the returns will all be in before July 1, 1912. The results of the survey will

\* Condensed from *Missions*.



make the most significant home mission document ever published.

#### **Lack of Religious Privileges**

In every conference there was strong testimony on this point. Particularly in the States where frontier conditions are largely in the past, such as Nebraska, Kansas and southern Minnesota, it was found that scores of communities of considerable size are separated from church services by a distance which is practically prohibitory. In addition are hundreds of scarcely less destitute rural communities, which are dependent on the irregular service of a non-resident minister, too often ill-equipped. This condition is made the more serious because of the polyglot character of the population. Families and neighborhoods, speaking one language, are surrounded by the larger community, speaking another, and are unable either to provide a church of their own or to share that of their neighbors. Then, too, sectarian traditions, and particularly the gulf between Catholics and Protestants, further complicate the case. As a result of it all, there is beyond doubt a wide-spread and ominous failure of organized Christianity to reach the scattered dwellers on Western farms. The home mission boards have upon them no obligation so pressing as this.

This does not mean that the aggregate of rural churches in the West is small. In Kansas, for instance, at least one-fifth of the evangelical churches are in the open country, away from the railroad. Add to these the churches in small towns, essentially rural in their constituency, and the total is large. But the areas are so vast, and the population so predominantly agricultural, that a great portion is still unreached. Children grow from infancy to majority without Gospel influences, save as a limping and intermittent Sunday-school and a rare sermon bring Christ to their thoughts. The effort to correct this condition will be made dif-

ficult by the same causes which have produced it, viz., lack of money adequate to maintain work in a community unable or unwilling to do much for itself, and lack of ministers capable of succeeding in the country and willing to go there. But a way must be found, whatever the difficulties.

#### **Workers in Exceptional Vocations**

Most prominent are the unmet needs of the lumbermen. In Wisconsin, Minnesota, Idaho and Washington a population of several hundred thousand are directly dependent upon the lumber industry. A large percentage are single men, or men separated from their families for long periods. The conditions of labor prevent permanent residence, and often are directly promotive of vicious habits. The "lumber jack" is proverbially thriftless and reckless when not something worse. A lumber town is crude, and its population fluctuating. It, therefore, naturally results that religious work is carried on, whether in camp or town, against great odds and with little visible outcome. The bulk of the lumbermen in camp are under no religious influence. The sawmill towns are often but little better. Here, as in so many vocations, the producers who are nearest nature's sources are less privileged than those farther away.

The home mission boards are not likely to be able to meet this need in adequate degree. The cost is so great, and the type of worker required so rare, that only a limited expectation of enlarging present work can be indulged. The ideal solution of the problem would be a "Lumbermen's Mission" carried on under joint auspices of the denominational boards and the Y. M. C. A.

Of similar sort are the unmet needs among miners. These are less pronounced so far as lack of church privileges is concerned. As to the amount of indifference and godlessness, presumably there is not much difference. In great mining centers,

like the Cripple Creek District, the Cœur d'Alene, and the Black Hills, are many churches. But their task is hard and their hold small. The great need is such equipment and leadership as shall enable them to emphasize the social side of the ministry. In smaller outlying camps are often no churches at all, or else buildings with no preachers. The proposed survey will render an invaluable service by furnishing a comprehensive view of the whole situation in mining towns.

Here and there, in the round of conferences, many glimpses were had of groups of foreigners without organized Christian effort, Greek, Japanese, Chinese, Spanish. In one painful and reproachful case a community of 3,000 Finns was found to have no vestige of religious work among them. In most of these cases it should be possible to supply the present lack.

#### Overchurching

This question was earnestly discussed. So great, however, was the difficulty of agreeing upon a definition, and so divergent were the judgments of workers as to actual conditions, that no comprehensive statements can be made until prolonged study has been given to more ample data. That there is overchurching, of course, goes without saying. But on all questions as to amount, nature, cause and cure it was difficult to get a consensus of opinion. It is plain that in most of the States but little effort has been made to bring about acquaintance and establish mutual confidence among home mission leaders. As a result each man's work has been largely unrelated to, and often at cross purposes with, that of men in other denominations. It was evident that the various conferences went far toward clearing the air and establishing a basis of closer relations in the future.

Attention was repeatedly called to the fact that overchurching is often overbuilding rather than overmanning. The number of church spires

in a town is not a conclusive indication of the facts. The Western boom spirit, which sees a coming metropolis in every hamlet, has naturally crowded forward church building enterprises. Add to this the fact that the coolest and most experienced are liable to misjudge the future in a region where population is so fluid and its elements so liable to change, and you have another cause of overbuilding. Then the multiplicity of tongues and the strong tendency of the Teutonic peoples toward sectarian subdivisions has contributed to the situation.

One can easily get a mental picture of a town of a thousand people, with two English-speaking Protestant churches, a Catholic church, two Swedish churches of different sects, a German church and a Norwegian church, making a total of seven—patently too many and yet perfectly explainable. The English churches were built before it could be known that the place would become so largely foreign-speaking. The foreign churches were organized to meet the demand for the mother tongue, and duplicated in one nationality or more because of irreconcilable antagonisms springing out of the past. Not every case, however, is so simple. Frequently the English-speaking churches have multiplied through mere sectarian zeal and local pride. But now, compelled by necessity, or by a sense of the proprieties, many of the weaker ones stand unsupplied or are dependent on the service of a non-resident minister, so that five church buildings often mean but two or three ministers. This, as far as it goes, is a step toward a cure. But the various organizations remain, each a discouragement to the other, and the unused buildings discredit the cause they represent.

A long, vigorous and intelligent course of treatment will be required before the West is cured of its sectarian ills. It was refreshing to hear from place to place of localities which are addressing themselves to the reduction of sectarian inflammation.

# EDITORIALS

## MOTHERS OF THE TEMPLE

A GREAT era of missions was inaugurated when the churches organized to send out missionaries and to direct their work in foreign lands. Another epoch was marked fifty years ago by the organization of women to bear their share in the enterprise. Twenty-five years ago the young people came forward to organize as volunteers for service, and the missionary force has doubled in that time. More recently students of missions have started a campaign of missionary education, and the laymen have banded together to increase the supply of funds to support the growing work.

Now comes a new organization of *mothers*. It is thus far local, but may well become world-wide. An association has been formed in the Central Presbyterian Church, Rochester, N. Y., called "Mothers of the Temple." Its purpose is to bring the mothers in the church into closer fellowship for prayer, child study, and a consideration of the needs of mankind in order to promote a "World for Christ Movement." This is to be done by *consecrating* their children to the Master. Like Hannah of old, these mothers are ready to bring their children to God, and dedicate them from birth to His service. The association also purposes to raise an educational fund to help members of their church who are striving, amid difficulties, to educate themselves as Christian ministers or missionaries.

The active members of this organization are mothers who study the Bible and are praying that their children may take up definite Christian work, obeying the command of Christ to "go . . . preach the Gospel." Other women may join as associate members if they study the Bible and are praying that those in their classes,

or others in whom they are interested, may take up this definite Christian service.

Various committees have been organized, and regular bimonthly meetings have been planned for conference, prayer and study, and inspirational addresses.

This organization lays the right emphasis on responsibility and privilege. It begins with the home. Here is where missionaries, preachers and Bible teachers should be trained; here they should learn to know the full meaning of surrender to Christ; here they should see the vision of the world need, and hear the call of God to work in His Vineyard. May God bless the "Mothers of the Temple."

## VOICES THAT CALL TO MISSIONS

THOSE who do not hear the call to join in the great work of winning the world to Christ can not give as an excuse the failure of God to make known His will. They need to go direct to the Great Physician for spiritual operations on their eyes, their ears, their hearts, their nerves, and their powers of locomotion. What are some of the voices that call to missionary work?

1. The voice of God in His Word. The marching orders of our Lord and Savior, Jesus Christ. The whole Bible is a missionary book.

2. The voice of human need. Ignorance, culpable ignorance, shuts out the vision of men and women living and dying in sin. None can see the condition of men in any land without recognizing their need of a Savior.

3. The voice of ability. Christians have vast resources at their command, and all the powers of nature are being harnessed to do man's bidding. Every new discovery and invention is but a new instrument put into our hands to carry the Gospel into the regions beyond.



4. The voice of history. The past failures of men without Christ and the successes attending missionary work are summons to further endeavor. In the past missionary century *twice as many have been added to the professing followers of Christ as in all the preceding eighteen centuries.* The work is a success.

5. The voice of opportunity. Doors have been opening on every hand, and many obstacles that long stood in the way have disappeared. Even persecutions have left the doors open wider than they were before. God is leading the way.

6. The voice of love and thanksgiving. "The love of Christ constraineth me." The fact that we owe so much to God must lead to greater sacrifice and service for Him.

7. The voice of self-interest. Experience proves that the greatest blessing comes to those who give themselves wholly to this work. Those who are self-centered stagnate and die. Christianity must flow out if it is to be kept living. The most short-sighted policy is that which begins and ends at home.

Whosoever hath, to him shall be given, and to whomsoever much is given, of him shall much be required.

### FISHERS OF MEN

THE late editor-in-chief, Dr. Pier-son, used to say that the true divine idea of "Apostolic Succession" was revealed in Romans 10: 10: hearing, believing, confessing; hearing, believing, confessing, in perpetual succession from one end of the world to the other.

Truly this is the ideal, apostolic method, to be used by the Spirit of God for the extension of the kingdom and the conversion of mankind. The Church can not depend on great organized efforts however powerful, or on social movements, or on paid workers however efficient, to carry the Gospel to the unbelievers. None of this can take the place of the general individual work for individuals on the part of the rank and file of

church-members. The sooner each is impressed with his or her own personal responsibility to use tongue and talents to spread the Gospel, the sooner the kingdom of God will be established.

Not long ago we came upon one of these "Fishers of men," of which the church should be composed. He was a plain, stalwart, successful Long Island fisherman, who had heard the call of God sounding in his ears to become a personal worker. He entered into the work with the same energy that he put into his deep-sea fishing. In the summer he uses his nets and ships barrels of fish each day to the market; in the winter he uses his Gospel net to seek men individually, not only to bring them to his Master, but to lead them to become themselves "Fishers of men." In this way he has been used by God to take in his net one thousand individuals in the past three and one-half years—whereas previously to that time he had spoken to none.

This man, without college or theological education, a simple Christian, like most church-members, has a record that few laymen can equal. He will speak to any one, tactfully, modestly, earnestly, planting the seed and trusting God to give the increase. In his "Fishermen's Club," or "God's Messengers," this personal worker has secured the names of bankers, lawyers, preachers, teachers, editors, clerks and heads of large business houses. He spoke to the sales girl who sold him an umbrella, and to the president of a large fountain-pen company, where he sought a pen with which to record the results of his "fishing." Both of these, as well as editors of some well-known publications, thanked him for his earnest words and agreed to become also "fishers of men."

This worker testifies that in all the hundreds of people he has approached he has never met a rebuff. Some have refused to commit themselves, but all have been courteous and appreciative.

Surely there are thousands of other

Christian men and women who will take up this work for the Master, a work to which he has called us and on which he has set his seal of approval.

### OUR LORD'S INTERCESSORY PRAYER

THE great prayer of our Lord for His disciples, recorded in the seventeenth chapter of the Gospel according to St. John, relates to their separation, sanctification, unification, and glorification.

First he refers to their *unworldliness*. This characteristic is defined in seven particulars:

Chosen out of the world.  
Sent into the world on a mission.  
Living in the world.  
Not of the world.  
Hated by the world.  
Kept from the evil in the world.  
Witnessing to the world.

Next our Lord is moved to pray for their *sanctification*.

By the truth He had taught them.  
By the example He had left them.

Third, He prays for their *Unity*. Four times He repeats this petition "that they may be one," and indicates its result on the world.

This characteristic follows their separation and sanctification, and prepares the way for their glorification. This unity is to be:

A unity of all believers.  
A result of union with Christ.  
Like that of the Father and the Son.  
Perfect spiritual oneness.  
Followed by belief in the world.

Fourth, our Lord's prayer suggests that His disciples shall all partake of the divine nature. The form of the subject of this prayer is the glorification of all disciples.

Glorified in Christ.  
Glorified with Christ.

There can be no glorification of the Church until there is unity, and there can be no unity until there is

sanctification. There can be no sanctification until there is separation from the world.

*Is not this the difficulty with many movements toward church unity?* Any artificial or external union must fail. This great end can not be achieved by uniting disciples; it must be accomplished by union with the Master in nature, affections, will, sympathies, and work.

The result of such union will be a new power and new results in witness to the world. It will simplify our creed, and this unanimity in faith will beget confidence—belief in our testimony. It will also give an example to the world of the nature and power of the love of God.

The result will also be cooperation in service and economy of resources and effort. Let us seek for greater unity, but let that unity be based on greater conformity to the nature and will of God.—A. T. P.

### MISSIONARY STATISTICS OF INDIA

A STUDY of the statistics for missions in India as reported in 1910, compared with those of ten years ago, show decided signs of progress. For India, Burma and Ceylon we have a total foreign missionary force of 4,998 men and women under 141 societies, as compared with 4,267 ten years ago, under 115 societies. This is an increase of one-sixth in the foreign force. The native workers of all classes now number 38,143, as compared with 28,136 ten years before. This is an increase of over one-third, and shows that the policy of using native evangelists has been adhered to with good results. The number of native communicants has increased from 332,924 to 538,737, and total Protestant adherents from 1,033,529 to 1,521,423 (including communicants). This is an increase of over 50 per cent. in less than ten years.

# MISSIONARY STATISTICAL TABLES FOR INDIA, BURMA AND CEYLON—Continued

## THE GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS								
		Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total Number of Baptized Christians	Total of Native Christian Adherents, Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold	
			Men	Women																		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
India Societies																						
Indian Christian Endeavor Union	1897	1	—	—	—	—	—	—	2	2	1	—	—	—	—	—	—	—	—	—		
India Sunday-school Union	1876	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—		
Indian Home Mission to the Santhals	1867	6	—	—	—	—	—	—	258	263	5	25	7	—	—	14,990	*30,000	—	—	—		
National Council, Y. M. C. A. of India and Ceylon	1889	—	—	—	—	—	—	—	21	21	8	72	—	—	—	—	—	—	—	61,010		
National Y. W. C. A. of India, Burma, and Ceylon	1896	—	—	—	—	—	—	—	10	10	—	131	—	—	—	—	—	—	—	36,728		
Totals, 5 India Societies	—	8	—	—	11	4	2	25	5	291	296	15	228	7	—	14,990	30,000	—	—	97,738		
International Societies																						
China Inland Mission	1875	1	—	—	—	1	—	—	1	1	1	—	1	—	—	—	—	—	—	—		
Mission der Brudergemeine	1853	8	—	—	—	8	4	21	—	24	24	5	3	6	—	56	125	2	37	30		
Salvation Army	1882	—	4	—	66	44	36	150	—	1,901	1,901	23	2,424	—	—	—	—	411	10,332	—		
Totals, 3 International Societies	—	9	4	—	67	53	40	173	—	1,926	1,926	29	2,427	7	—	61	130	180	413	30		
Independent Societies																						
Bengal Evangelistic Mission	1889	—	—	—	—	—	—	—	1	24	25	—	—	—	—	—	—	—	—	—		
Industrial and Evangelistic Mission of India	1880	3	—	—	—	2	4	9	—	—	—	3	—	—	—	—	—	—	—	—		
North India School of Medicine for Christian Women	1894	—	—	3	—	—	—	5	—	—	—	2	—	—	—	—	—	—	—	—		
Poona and Indian Village Mission	1893	—	—	1	9	7	20	37	—	24	24	5	2	5	—	24	24	47	23	1,175		
Street Baptist Mission, South India	1880	1	—	—	—	1	—	2	1	20	21	1	11	—	2	105	105	285	5	130		
Tehri Border Village Mission	—	1	—	—	—	—	—	2	—	—	—	1	—	—	—	—	—	—	—	—		
Totals, 6 Independent Societies	—	5	—	4	9	11	26	55	2	68	70	11	15	13	2	129	129	332	28	1,305		
Indigenous Societies																						
Boys' Christian Home Mission	1900	—	—	—	5	2	3	10	—	20	20	3	2	—	—	51	*51	222	—	—		
Chinsurah and Hooghly Zenana Mission	1875	—	—	—	—	—	1	1	—	—	—	1	—	—	—	—	—	—	—	—		
Godavari Baptist Swadesha Suwartavyapaka Society	1888	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	1	—	110		
Indian Missionary Society of Tinnevely	1933	—	—	—	—	—	—	2	—	20	22	29	14	7	56	167	906	—	—	113		
Jungle Tribes Mission	1891	—	—	—	—	—	—	—	1	2	3	—	2	1	8	28	13	—	—	—		
Keskar's Christian Mission at Chalapur	1899	—	—	—	—	—	—	1	—	25	26	1	1	2	55	60	103	4	293	1,956		
Madras Tamil Mission	—	—	—	—	—	—	—	—	—	26	26	—	—	—	—	—	—	—	—	—		
Mukti Mission	1896	—	1	1	2	15	19	154	—	154	154	2	—	1	—	1,248	1,248	1,530	7	1,377		
National Missionary Society of India	1905	—	—	—	—	—	—	—	1	9	10	9	—	—	125	360	*500	—	—	2,167		
St. Thomas Syrian Christian Evangelistic Association	1891	—	—	—	—	—	—	—	—	50	50	—	15	25	620	1,800	2,381	20	658	6,395		
South Travancore Native Evangelistic Society	1901	—	—	—	—	—	—	—	—	9	9	—	4	—	7	55	454	4	230	154		
Tinnevely Children's Mission	1891	—	—	—	—	—	—	—	—	4	4	—	4	—	—	—	—	—	—	—		
Totals, 12 Indigenous Societies	—	—	—	1	6	4	19	30	5	320	325	6	67	42	10	2,170	3,749	6,109	36	2,558		
Grand Totals for India, 120 Societies	—	1,556	115	163	358	1,279	1,417	4,635	1,270	34,084	35,354	1,213	10,217	4,088	35,452	522,349	916,773	1,471,727	10,872	422,135		
CEYLON																						
American Societies																						
American Board of Commissions for For. Mis.	1816	3	1	2	1	3	4	13	13	396	409	6	23	19	121	1,973	*1,973	4,418	72	3,818		
For. Dept., International Committee, Y. M. C. A.	1896	—	—	—	1	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—		
For. Dept., National Board, Y. W. C. A., U. S. A.	1906	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Trustees of Jaffna College Funds	1824	1	—	—	2	—	—	5	—	—	—	1	—	—	—	—	—	—	—	—		
Totals, 4 American Societies	—	4	1	2	4	3	5	18	13	396	409	9	23	19	121	1,973	1,973	4,418	72	3,818		
British Societies																						
Baptist Missionary Society	1812	4	—	—	—	2	63	69	20	110	130	2	55	*19	48	1,057	1,057	*4,200	123	1,575		
British and Foreign Bible Society	1810	—	—	—	1	1	—	2	—	491	91	1	—	—	—	—	—	—	—	—		
Children's Special Service Mission	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—		
Christian Literature Society for India	1858	—	—	—	1	1	—	2	—	45	45	1	—	—	—	—	—	—	—	—		
Christian Missions in Many Lands	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Church Missionary Society	1818	20	—	4	15	23	62	21	760	781	23	—	—	*162	9	4,158	11,272	11,613	2	90		
Church of England Zenana Missionary Society	1859	—	—	—	—	—	—	—	—	28	23	2	—	—	—	—	—	—	—	—		
Friends' Foreign Mission Association	1896	—	—	—	5	5	2	12	—	56	56	4	16	—	—	—	—	129	22	895		
Indian Christian Realm Mission	1903	—	—	—	1	1	1	3	—	27	27	2	16	16	285	812	1,650	16	220	63		
Society for the Propagation of the Gospel	1840	4	—	—	—	—	—	4	2	109	111	4	5	9	43	802	2,803	2,846	29	3,870		
Wesleyan Methodist Missionary Society	1814	22	—	2	2	10	20	56	50	854	904	14	213	325	112	7,437	7,437	24,005	337	17,137		
Y. W. C. A., British National Foreign Department	1897	—	—	—	—	—	—	2	—	—	—	1	—	—	—	—	—	—	—	—		
Totals, 12 British Societies	—	50	—	2	15	36	119	222	93	2,081	2,174	55	369	369	659	13,994	25,581	44,513	529	23,767		
Ceylon Societies																						
Colombo Industrial School	1896	—	—	—	—	—	—	—	1	20	21	—	—	—	—	*300	*300	*1,000	—	—		
Henaratala Village Mission	1895	—	—	—	—	—	—	—	—	18	18	1	—	—	—	—	—	—	—	—		
National Council, Y. M. C. A. of India and Ceylon	1896	—	—	—	—	—	—	—	—	6	6	—	—	—	—	300	300	1,000	—	—		
Totals, 3 Ceylon Societies	—	—	—	—	—	—	—	—	—	44	45	1	—	—	—	—	—	—	—	—		
Continental Society																						
Evangelisch-Lutherische Mission zu Leipsic	1903	—	—	—	—	—	—	—	1	—	1	20	—	2	90	205	205	205	1	50		
International Society																						
Salvation Army	1882	8	—	—	—	5	5	18	—	157	157	3	126	—	—	—	—	—	—	—		
Indigenous Society																						
Jaffna Native Evangelical Society	1832	—	—	—	—	—	—	—	—	1	2	3	3	—	1	31	42	60	4	250		
Grand Totals for Ceylon, 21 Societies	—	62	1	4	19	44	134	263	109	2,680	2,789	69	483	388	783	16,388	26,101	50,196	606	27,885		

<sup>14</sup> Federates denominational Sunday-school work. No independent statistics.

### CEYLON

<sup>1</sup> No report for Baptized Christians other than the number of Communicants.

<sup>2</sup> Includes data for the Baptist Zenana Missionary Society.

<sup>3</sup> Not reported.

<sup>4</sup> Colporteurs under the immediate supervision of the Bible Society.

<sup>5</sup> Sales deposits.

<sup>6</sup> Net increase.





# WORLD-WIDE MISSIONARY NEWS

## ASIA—INDIA

### Christian Progress in India

THE growth of Christianity in the last decades is shown by the following remarkable figures: 1881, 1,862,634; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196.

Of the present total more than two and one-third millions are to be found in southern India, where there are Christian colonies planted in the early centuries of the faith, and where considerable accessions by conversion have been reported in recent years. There have been striking increases in the Panjab and the United Provinces, the combined figures being 379,445, as against 169,546 ten years ago. In the two Bengals and their States the number of Christians has risen from 315,198 to 464,573, while in Hyderabad an advance from 23,000 to over 54,000 is reported. In the Native States, as a whole, the advance has been relatively greater than in British districts.

### A Hindu Condemns Hinduism

THE *Christian Patriot*, of Madras, published a very interesting letter recently addrest by Mr. Justice Sankaran Nair to Mrs. Annie Besant, who desired him to endorse a movement to establish a Hindu university. Altho the responsible educational authorities under the government of India have sanctioned the project of the noted theosophist, and a public official might therefore have been expected to give at least nominal approval to the proposition, the justice, notwithstanding he is himself a Brahman of high degree, totally discountenances all thought of a sectarian school for the propagation of Hinduism. He says that any revival of the teachings of the Hindu sacred books can only tend to destroy such har-

mony as exists between caste and noncaste Hindus, and intensify any surviving social bitterness between them.

### India's Foe—Alcohol

THE secretary of the United Council on Work Among Young People in India, in discussing the question, "What has a convert to Christianity a right to expect of the Christian Church in the matter of the use of alcoholic drinks?" calls attention to the fact that the use of intoxicants in India is enormously increasing. The harm done to India's manhood by alcoholic drinks is great. Thousands are annually added to the list of drunkards, from among those who are "moderate" drinkers. The Church should unwaveringly and uncompromisingly teach that the use of alcoholic beverages is an unmixed evil. Only total abstainers should be ordained and tolerated as ministers of the Gospel. No person's name should be allowed to remain upon the register of the Church who is guilty of using liquor to excess, nor should he be taken back into membership until he had shown that he was free from the habit.

### What is Hinduism?

THE *Leader*, of Allahabad, recently published the replies of more or less representative Hindus to the question, "What is Hinduism, and what is essential in it?" One, an authority in himself, said, "A Hindu is one born in India, whose parents, as far as people can remember, were not foreigners, and did not profess a foreign religion like Mohammedanism or Christianity or Judaism, and who himself has not embraced one of those religions."

Another intelligent writer said, "There are no dogmas in Hinduism. You may believe in any doctrine you

choose, even in atheism, without ceasing to be a Hindu."

A third writer stated, "Hinduism is adherence to certain practises imperatively demanded and prescribed by it."

The last answer comes near to the root of the matter, for "practise" founded on caste is the stronghold of Hinduism. Tho Hinduism holds to the theory of "maya," viz., that things are not what they seem, and that the external aspect of the world and human life is only an illusion, yet the practises of social and so-called religious life (chief among them caste) are its very center. With the falling of caste Hinduism will quickly surrender to the attack of the messengers of the Gospel.

#### Efficient Service of Bible Women

NOT enough is thought and said about one of the most important and valuable of Christian native agencies in India. A splendid, unseen work is being carried on incessantly, devotedly and indefatigably just now by hundreds of native Hindu Bible women. Their lives are obscure. Their efforts are not trumpeted, and they have no thought of commendation or praise. But they are doing what no other workers could even attempt. They gain access to the women of every class and caste. Many of them are wives of village readers living in the little scattered rest houses. These are in contact, in an intimate manner, with the natives, in a degree impossible to foreign agents. They are especial favorites of the low-caste folks and the wretched pariahs, and among these they succeed in the work of teaching inquirers and new converts.—*Homiletic Review*.

#### The Indian Native Congress

SEVEN thousand educated Indians, including 1,000 delegates from a distance, met at Calcutta recently to discuss Indian affairs. The proceedings opened "with prayer, and with the singing of a national song," were very

harmonious, and full of promise in view of the new chapter in Indian history recently opened by the Sovereigns at Delhi. The national awakening in India is, of course, the direct result of British rule and of faithful missionary service.

#### American United Presbyterian Mission

IN 1855 the American United Presbyterian Mission in India was commenced with one missionary and his wife, in the northern part of the Panjab, and it has grown under the Lord's blessing until there are 22 men and 34 women missionaries from America, 34 native ordained ministers, and 395 native lay workers. There are 43 organized congregations, and 24,352 members, while the Christian community numbers 46,451. The 181 Sunday-schools contain 8,369 pupils, and 201 day schools have 11,003 scholars.

The work among the Chuhra, one of the deprent classes, is especially flourishing. Dr. Martin saw the opportunity and heard the call. Unreservedly he committed himself to the evangelization of the whole Chuhra class. He employed the best agents, pushed education, and trained boys to teach others, raised up teachers and preachers from among them, and started a theological school. Thus he gathered the Chuhra, baptizing four or five hundred a year. When he died in 1910, a canvass of the rolls of the districts in which he labored, showed that he baptized in all 7,200 Chuhra. Thus the Lord blest the work.

#### The Basel Mission

THIS German Mission works in Malabar, South Canara, in the southern Maratha country, the Nilgiris and Coorg, and uses three languages besides several spoken by aboriginal tribes. The first missionaries, including the famous Hehlich, came to India in 1834, but the society, restricted at first to providing missionaries for the C. M. S. and other societies, was founded in the year of the battle of Waterloo, and prepa-



rations are already in view for celebrating the hundredth anniversary of 1815. In Malabar every church-member will be expected to make a contribution of coins of whatever denomination. This suggests the remark that the Christians of this mission, who now number, communicants and others, 18,602, are making remarkable progress in liberality.

#### Mission Schools in Ceylon

THE American Congregational Mission in Ceylon has a system of 124 village schools, with 16,000 children in attendance. For the support of these schools the home board gives \$570, the government appropriating yearly \$14,000 for all expenses save religious instruction and the upkeep of school buildings. But as the \$4.50 per school appropriated by the board is hardly sufficient to pay the expenses of the religious instruction, the school buildings themselves are in pressing need of renewal. Two hundred dollars would, on an average, replace and equip each of these mud schools with a substitute one of coral.

### CHINA

#### A Chinese Moody

DR. YANG'S parents and grandparents were Christians. He himself was brought up in the Methodist Episcopal Church and educated in the Methodist Episcopal institutions. He practised foreign medicine in an interior city and made money, but his success gave him a proud heart, so that he became cold toward God and man, and was only a nominal Christian. Then the spirit of God showed him the evil influence which he exerted, and a desire to study the Bible was created within him. He read it morning, noon and night, until he was convicted, then converted. He gave up his practise of medicine and became a teacher of the Bible. Like Moody, he is really a man of one book. He is now employed by the Bible Study Committee to organize Bible study work throughout the country. A short time ago he held a series of meetings at Kashing. One

of the missionaries called them the most refreshing which he ever attended in China. Why? because Dr. Yang is a man of faith and prayer, and he preaches "Christ crucified."

#### The Chinese Character

AS the late Sir Robert Hart said: "The Chinese are well behaved, law-abiding, intelligent, economical, and industrious. They can learn anything and do anything. They are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might. These qualities are not simply to be found in isolated cases, but are characteristic of the race as a whole." China's agricultural wealth may be estimated from the fact that it sustains a population five times as great as the United States upon a smaller area. The people of China furnish the largest potential asset of skilled and cheap labor of any nation in the world.

#### Traveling Then and Now

A MISSIONARY writes: A new epoch has dawned in traveling in this part of China. We are leaving the old and embracing the new. We used to ride almost exclusively behind the "wooden-headed" mule, but now the iron horse is slowly but surely displacing the mule on the great highways of North China. The "Peking" cart has a far-away and classic sound, but as an instrument of torture for tired bodies and broken nerves it is not lightly to be dismissed; comfortless and springless, it has held its place for many hundreds of years over the roads of North China. The "patient" mule has dragged it through myriads of morasses in the shape of mud roads, and over ages of rocky roads, but in some places, at least, the end is in sight.

#### Passing of Chinese Idols

THE idols of China are suffering from increasing neglect on the part of the population. A writer in the *Assembly Herald* remarks: "The

shrewd, matter-of-fact, materialistic Chinese peasant, prest for the next meal, entertains no great respect for idols upon whom he spent hard-earned cash in offerings, but from whom he gets no help in his day of need. Nor in these days of piping peace does it conduce to his awe of their power to see them, as one can now see them in every section, fallen over against the wall, with an arm or leg or sword gone. Often one sees the Buddhas, with their sickly-placid smiles, dumped into a corner, helpless; or a hideous war-god, lying prone on his face and broken like Dagon, with none so poor to do him reverence.

#### Dr. Griffith John

**A**FTER more than half a century in the service of the L. M. S. in China, Dr. Griffith John has returned to his native land. A gray-haired veteran, for he is now in his eighty-first year, he is completely broken in health. Dr. John was born in Swansea, in 1831, and was early converted. He preached his first sermon at a small prayer-meeting in a private house, when he was fourteen years old. In 1855, when he and his wife sailed for Shanghai, the criticism was made that children were now sent to convert the Chinese. But the "child" Griffith John grew into a strong man who has founded more than one hundred mission stations and has planted scores of churches. From Shanghai he penetrated the country in every direction, tho Hankow became the center of his activities. There he founded a hospital, a high-school, a normal school, a divinity school for the training of native evangelists, and a medical school. He has been indefatigable as a translator, having acquired an admirable knowledge of the written and spoken language of the people among whom he worked. He was also instrumental in establishing the great Central China Religious Tract Society.

He has spent only five years out of China since 1855; has had three

furloughs, two of which were spent in England and one in the United States.

#### Missionary Conference at Swatow

**I**N spite of the rebellion in China, the missionaries of the South China Baptist Mission held their annual conference at Swatow from December 13th to 16th. The seven central stations were represented, and matters of great importance were decided. The question of union in educational work with the English Presbyterian Mission in Swatow was transferred to a special committee for further consideration.

Educational work among the Hakkas will be undertaken in connection with the Southern Baptist Mission in Canton, and a committee was appointed to lay before the Home Board the facts concerning the large emigration of the Swatow Chinese to Hongkong, Annam, Straits Settlements, Sumatra, Java, Borneo, and above all, to Siam, which calls for the speedy sending out of missionaries among these emigrants in their new homes. Strong action was taken looking toward the opening of new stations in the unoccupied territory to the west and northwest, which would form a link between the Southern Baptists at Ying Tak and the China Inland Mission in southern Kiang-si.

#### JAPAN

##### How a Japanese Was Converted

**A** JAPANESE Christian tells how he was won to Jesus: "A missionary lady got 25 Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on

her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then 25 Japanese boys cry, too. Then inside of three weeks, all us 25 boys give our hearts to Jesus."

### KOREA

#### What God Is Doing in Pyeng Yang

THE station at Pyeng Yang was established in 1895, a little more than sixteen years ago. It contains to-day about 6,000 Presbyterians and Methodists, and the Christian constituency is 10 per cent. of the total population. In the territory around Pyeng Yang, 27,720 more Christians are found, and they all aided during the past year the foreign missionaries and the seven ordained pastors, the 57 evangelists, the 63 women helpers, the 10 Bible colporteurs, and the 1,700 Sunday-school teachers of the native force in missionary effort. Thus it does not seem remarkable that the baptized numbered 2,417 between October 1, 1910, and September 30, 1911, while 3,854 catechumens were received. In the Bible institutes and Bible classes in Pyeng Yang, 1,219 men and 981 women received instruction, and they in turn instructed 12,163 men and 6,369 women in country classes. In the 186 primary schools, 2,950 boys and 815 girls were taught by 296 teachers, while in the academies 316 boys and 140 girls attended under 25 teachers. The college had 49 students this year, and a new building has been erected for them and for the boys of the academy. The theological seminary had 134 students, and the graduating class had 16 members. The Christians of Pyeng Yang territory contributed \$29,524 to the support and the extension of the Church, and Koreans receive only about one-eighth of what an American earns per day.

Truly, the Lord is doing wonderful things among and through the Korean Christians.

#### The Presbyterian Host in Korea

THE Korean Presbyterian Church is alert. In a membership of 36,074, there are 6,308 men and women who serve the Lord as elders, deacons, leaders of tens, class leaders, Sabbath-school teachers, and in various other ways, entirely at their own charges. There are only 78 organized churches, but 1,059 groups—churches to be—some of them with congregations of 400. Special classes for Bible study, lasting four days each or more, and including some Bible institutes of a month, enrolled during the year ending September 1st, 54,587 persons.

The total number of adherents, catechumens and members of the entire Presbyterian Church is only 108,970. The gifts last year amounted to \$81,309.17 gold. If we estimate the ratio of income between the church-membership in Korea and in the United States as one to ten, the total contribution per communicant is equivalent to \$22.50.

Six thousand, eight hundred and twenty-three adults were received on confession of faith last year, and 14,757 catechumens, or those under instruction preparatory to full membership.

One of the newest stations is at An Dong. First Christian service was held at An Dong in a book-store—August, 1909, seven believers. On the second anniversary, 220 enrolled members. Seventy-three were examined for church-membership, the oldest a woman of 73, the youngest a girl of 8.

#### Conditions in Formosa

THE Japanese Government, since the cession of Formosa to it by China sixteen years ago, has rendered life and property secure, built railroads and other roads, and has so developed the country at large that it is self-supporting. The camphor and opium industries are government monopolies, but the use of opium is being discouraged and has decreased, so that its complete abolition is only a



question of time. The sugar industry is under severe restrictions, but the production is much larger than in the days of Chinese rule. Public schools are being established among the Formosans, with Japanese teachers in charge, and the Japanese language is spreading rapidly. The relations between the Japanese administration and the people at large are constantly improving, tho there are few Formosans in official positions at present.

The mass of the Formosan people is still firmly held in the bonds of superstition and demonolatry. Thus, the Canadian Presbyterian Mission, founded in 1872 by the famous G. L. Mackay, in the north, and the English Presbyterian Mission, commenced in 1865, in the south, have done most excellent work along evangelistic, educational, and medical lines. They have gathered about 12,000 church-members, and have 160 churches. But the wild savages of the eastern part of the island are not yet reached. Of the 80,000 Japanese now in the island, only 700 are connected with the five Presbyterian and two Episcopal churches. While this number of Christians is much greater in proportion to population than that in Japan itself, it is mainly due to the influx of Christians from Japan and not to work done among the Japanese in Formosa. There is, therefore, urgent need of increased missionary activity among the Japanese in Formosa. The numerous members of the Kumi-ai churches are urging the Japanese Home Missionary Society, A. B. C. F. M., to enter the field and open work, perhaps in Taihoku, the center.

### MOSLEM LANDS

#### Misgovernment in Persia

**I**N spite of the fact that Persia is now enjoying a democratic constitution, misgovernment there was probably never worse than at present. Lawlessness is rife in the towns, and on December 1st the Governor of Fars was assassinated in Teheran.

The country roads are infested by bands of robbers, so that trade is almost at a standstill. At Yezd, which was recently a prey to looters, the supply of wheat from Shiraz has stopt, and bread is very scarce. The roads are forsaken, the horses underfed, and the people everywhere are starving. Add to these miseries the unhappy foreign relations of Persia with Russia and Great Britain and one may well pity the Persian Government and people.

#### The Beirut Theological Seminary

**T**HE Syria Mission (Presbyterian) announces the reorganization of its theological seminary in Beirut on an interdenominational basis. Instruction will be chiefly in Arabic, and the course will cover three years. English, Hebrew and Greek will be added to the regular courses in theology, history, geography, etc. Rev. F. E. Hoskins, D.D., will be president, and the faculty will contain Messrs. Hardin, March and Ford as other American members, with Mr. Ibrahim Haurani and other Syrian scholars. A new building for the seminary will be erected at Beirut, and a class will begin in 1912. The Syrian Protestant College has promised cooperation, and the opening of the various departments of instruction, of the library, and of the museum to the students of the seminary.

#### A Call from Euphrates College

**M**ANY Young Turks are utterly at sea in religion and morals. They and their associates from the Christian races have been educated in European universities, where the religious influence was destructive, with the result that, as a rule, they are agnostic or atheistic in their opinions, and they have brought back loose moral ideas. Many openly scorn the restraints which to us seem fundamental. Truthfulness is despised, assassination is glorified, social purity and the sanctity of the marriage relation are ridiculed by men who are honored as leaders in the new life of the people.

The future of Turkey undoubtedly depends on the education that future leaders will receive. Euphrates College, at Harpoot, Asia Minor, is preparing to meet the needs of the moment, but it must enlarge its facilities and broaden its work before it can meet the pressing demands. It needs funds for the purpose immediately. May its friends come to its aid.

#### What Mission Schools Are Doing

**A**FTER a recent extensive tour through the Orient, Secretary Patton, of the American Board, writes: "Mohammedanism can not long withstand the inroads of Christian education and evangelistic effort. Already our schools are drawing Moslem pupils in goodly numbers. In the heart of the Stamboul district of Constantinople stands the Gedik Pasha school, conducted by our Woman's Board. Never shall I forget walking into one of the rooms and finding 40 Turkish lads, the sons of Government officials and men of wealth. Straight-limbed, fine-featured, intelligent-looking boys they were, and they hold the future of Turkey in their hands. In other schools it is the same, especially in the colleges like Robert College, and the American Girls' College on the Bosphorus, the Syrian Protestant College at Beirut, and the institutions of the interior.

#### Influence of a Spirit-filled Life

**A** MISSIONARY of the C. M. S. in Palestine tells a story which once more proves the power of a surrendered life in recommending the Gospel of the Lord Jesus Christ. A very wild and immoral young Moslem became a patient in the missionary hospital. There he heard the Gospel, and, by the grace of God, was born again, a new creature in Christ and also completely changed in all his habits, he returned to his native village. So marked was the change that it attracted the attention of the sheik who immediately inquired after its cause. The reply which he received, led him to visit the medical missionary, who preached Christ to him.

Soon the sheik accepted Jesus as his Lord and Savior. After his baptism he returned to his village and began to preach Christ immediately. Persecution commenced. He was arraigned on a false charge, and imprisoned, having boldly confest that his only crime was his faith in Christ. This blest work goes on, a living proof of the power of the surrendered life of the young man who caused him to become an inquirer.

#### AFRICA

##### How the Dark Continent Was Peopled

**I**N popular thought the Africans are all negroes. But in reality the Dark Continent is a museum of races. In the remote past, race after race entered Africa from Arabia, and, driving the older invaders before them, swept across the continent. First were the bushmen, a diminutive copper-colored race of hunters. Landing in the vicinity of Somaliland, they wandered across the continent.

The negro seems to have been the next important arrival. This powerful black race pushed its way across Africa from east to west, until it occupied all the country from Cape Verde to the Nile Valley. The bushmen turned their faces southward to avoid the inrush of negroes.

In course of time Hamitic and Semitic tribes crossed the Isthmus of Suez or the Gulf of Aden into Africa, and gradually occupied the northern and northeastern regions.

By intermarriage of negro and bushmen (and perhaps Hamite) the Hottentot race originated in the region north of the equatorial lakes. At an unknown date these people, driving their horned cattle before them, emigrated southward, pushing their way through the vast hunting-grounds of the fierce little bushmen, until they reached the southwestern coast.

After a lapse of centuries the bushmen were again disturbed—this time by the powerful Bantu tribes. This hybrid people first appear north of the lakes, and may have originated

in the ingrafting of Hamitic and Semitic tribes upon a negro stock. A proud, imperial race they were, and, disturbed in their original home, they swept over the southern half of Africa. The conquest took centuries to accomplish, but gradually the Bantu drove Bushman and Hottentot alike into the southwest corner of the continent, and themselves occupied the mighty African peninsula. The L. M. S. work is among the Bantu people.—*L. M. S. Chronicle*.

#### An Efficient Missionary Helper

A NEW mission boat is to ply the Nile. The American Mission has purchased the *Allegheny*, at a cost of \$5,000. It will take the place of the *Ibis*, which has been used for many years. The new boat is 74 feet long. It has a deck 60 feet long, suitable for meetings, dining-room, kitchen and bathroom. A barge will be secured to tow with the boat, to be used for a clinic and doctor's office. Through the means of this boat last year, the British and Foreign Bible Society distributed 28,000 copies of the Bible or portions of the same.

### AFRICA—NORTH

#### The Nile Mission Press

THE Nile Mission Press, founded in 1905 for the twofold purpose of producing and circulating Christian literature among the people of Egypt and other countries, especially among Mohammedans, continues to do a great work. It has published recently four more "Khutbas," written for Moslems by Sheik Abdullah with the aid of European missionaries. The three addresses on personal purity which Dr. John Mott delivered to young men in Cairo during his visit in March, 1911, have been printed in Arabic and English, and nearly one thousand copies were sold in the first two or three months after their publication. The Press has issued a new edition of the "Descriptive Guide to Books," which was brought out by Messrs. W. H. T.

Gairdner and A. T. Upson in 1908. The list is divided into three sections: (1) Books specially for Moslems; (2) books for Jews; (3) books for Christians.

Plans are being made for the speedy publication of suitable literature for women, and a "Directory of All Workers Among Moslems, in All Lands" is under consideration. A small series of Arabic leaflets is being prepared in response to a special request from China.

In its colportage work the Nile Mission Press has entered upon a plan of cooperation with the Church Missionary Society, so that the Church Missionary Society takes the western part of the Delta and the northern provinces of Upper Egypt, the Press takes the eastern part of the Delta and the southern provinces of Upper Egypt. The Press has five colporteurs who work hard, with much opposition and amid great difficulties. They are, however, meeting with encouraging success and greatly need funds to employ additional colporteurs and for a permanent and adequate printing plant.

#### The Sudan Pioneer Mission

WHEN the Sudan Pioneer Mission was founded in Germany in 1900, there were few who considered aggressive missionary work among the Mohammedans feasible, and many who took an active part in its organization thought that it should simply prepare the way for future aggressive work in southern Egypt and in the Sudan. Four years later it was decided that the way was open for aggressive missionary effort among Mohammedans, and the representatives of the Sudan Pioneer Mission began to work earnestly at Assuan, which had been occupied soon after the founding of the mission. Darau was occupied in 1907, and a third station, Edfu, in November, 1911.

The missionaries of the Sudan Pioneer Mission are still the only messengers of the Gospel among the



large number of Mohammedans in Nubia, while in the Sudan they are in close cooperation with other societies. Their work consists in preaching, in medical missionary and in educational work, in visiting among the women, and in itinerant work in the surrounding villages. The two schools for girls at Assuan and Edfu have about 150 pupils, while all the evangelistic meetings are well attended. The four Gospels have been translated into the Nubian language (Kenuzi dialect), and are to be published by the British and Foreign Bible Society, probably with Latin characters. Thus, after more than 1,000 years, the Nubian language is to be printed. The introduction of Latin letters, in place of the Arabic, may counteract somewhat the use of the language of Islam, and thus break the power of that religion.

The missionary force of the Sudan Pioneer Mission consists of seven European and five native workers, while four additional European laborers are preparing to be sent out in the autumn of this year.

## AFRICA—WEST

### An Emir Almost Persuaded

ONE of the earliest converts of the Church Missionary Society in northern Nigeria, Mallam Faté, maintains himself by means of a sewing-machine. Last fall the Emir of Katsina, a Hausa State, invited him to his palace, and Faté worked his machine daily in his presence, surrounded by princes and courtiers. The faithful Christian daily spoke of his faith, and used his Arabic Bible diligently. He also visited the mallams in the city, and he taught some to read the Gospels in the Hausa Roman character. When the Emir went on a five days' journey he took Faté with him, saying, "I dare not leave you in the city lest you should convert others." But Faté found many opportunities to speak of Christ, and now the Emir himself has become a diligent inquirer, and frequently asks the Christian to tell

him more of God's Word. But he hesitates and halts, when he sees others about to accept Christ, and his people approach him with complaints and fears concerning the spread of Christianity.

### Among Mohammedans in Togoland

IN Togoland, the German colony in West Africa, the number of Mohammedans has been increasing so rapidly, and the danger of a spread of Islam has been so apparent during the past years, that the director of the North German Missionary Society, Dr. Schreiber, in his annual report for 1901, asked, "Shall the building of the minaret of a Mohammedan mosque precede the erection of the tower of a Protestant church in Lome?" Ten years later, at the seventy-fifth anniversary of the society, we heard Dr. Schreiber call attention to the danger threatening the heathen Erhe in Togoland from the aggressive missionary spirit of the Hausa traders, and said: "It is our duty to pay attention to these Mohammedans in Togoland." A few days later the executive committee of the North German Society took action very quietly, and it instructed Missionary Funke, of Lome, then on furlough, to commence work among the Hausa in Lome immediately after his return to the field. About the middle of November Mr. Funke, therefore, quietly opened aggressive work among the Mohammedans in Lome. Thus an important forward step has been taken by this German society. The new work will strengthen the hands of the missionaries of the Basel Missionary Society, who are getting ready to enter North Togoland and try to stem the tide of Mohammedanism sweeping in upon its heathen inhabitants.

### Islam on the Gold Coast

DURING the days of the old heathen kings of Ashantiland few Mohammedans dared to settle in Kumasi, but since the country has come under English rule, Mohammedans have come from the Sudan, from

Timbuctu and Sokoto, from Morocco, and multitudes of Mohammedan Hausas flood the country. These Hausas settle in quarters of their own, called Songos, wherever they come in large numbers. In Wankyi the Songo is larger in extent and population than the Ashanti town, while four to six thousand Mohammedans inhabit the distinct quarter of Kumasi. The Protestant societies on the Gold Coast Colony (the S. P. G., the Basel Society, the Wesleyan Methodists, and the American Baptists) should pay especial attention to these followers of Islam, who undoubtedly retard and endanger Christian work for Africans.

### AFRICA—EAST

#### Extension in German East Africa

**S**TRETCHING from the coast of the Indian Ocean to Lakes Tanganyika and Nyasa, German East Africa has an area of about 375,000 square miles, and a population of about 7,000,000, of whom the majority are fetish worshipers. The Moravians, the Berlin, the Leipsic, and the German East Africa Missionary Societies, the Church Missionary Society, and the Universities Mission have been diligently at work, yet much territory remained unoccupied. The Leipsic Society has, therefore, decided to occupy new territory in the colony, while two other German societies, Breklum and Neukirchen, will also enter.

The Leipsic Missionary Society selected the Kilimanjaro region, and two of its missionaries have occupied Iramba. The new field is a table-land with about 50,000 inhabitants, who are settled closely together. While Roman Catholic missionaries have taken possession of Turu, which is south of Iramba, the regions of Iramba and of Isansu and Ijambi are entirely unoccupied. The German Government is planning a railroad (Mpapua-Kilimatinde-Taboral), which will make the region easily accessible.

The Breklum Missionary Society, which has had work in India only

hitherto, selected Uhha as its new field of labor. It is located northeast of Ujiji, which is the most important commercial center on the eastern shore of Lake Tanganyika, and is the endpoint of the future German East Africa transcontinental railroad. Uhha is very fertile, producing, beside tropical fruits of all kinds, dates, rubber, coffee, cotton, oranges, and also almost all kinds of European grain and vegetables. Its inhabitants, the Waha, however, have shown hitherto much hostility to the German Government, and have a bad name on account of frequent attacks upon caravans and upon rulers and tribes friendly to the Germans.

The Neukirchen Missionary Society, whose laborers have been busy hitherto in British East Africa and upon Java, have chosen as its new, third field, Urundi, which is located a little northeast from the northern end of Lake Tanganyika and not far from the borders of the Kongo Free State. It is south of Ruanda and Usumbura, where the missionaries of the German East Africa Missionary Society are doing a blest work. The first Neukirchen missionaries are erecting the first buildings in Iruvura under great difficulties.

Thus the great stretches of land in German East Africa, where no missionaries were located hitherto, are rapidly being taken up by the German societies, which are now realizing their special responsibility for the German colonies.

### AFRICA—SOUTH

#### A South African "Orient"

**T**HE next triennial conference of missionaries, representing all the agencies at work in South Africa, is to be held at Cape Town in July, and is to be made a very special and memorable occasion. A missionary demonstration or exhibition on a very large scale is being organized to show the place missions have occupied in the past of South

Africa, and their intimate relation to the present situation and the promotion of harmony between whites and blacks. Mr. J. Du Plessis, the historian of South African Christian missions, is organizing the exhibition, and Messrs. Thomas G. Howe and F. Holderness Gale (who were actively interested in promoting The Orient in London) are cooperating. The bioscope will play a very large part in the demonstration at Cape Town. A cinematograph operator is to be sent round the mission fields, and the films will be reproduced first hand in South Africa.

#### **Racialism in South Africa Dying Out**

BRITON and Boer are showing admirable qualities in their way of solving the difficult problem that confronts them in South Africa. Happily the leading men are men guided by Christian principle, men who seem to be honestly striving to apply the Sermon on the Mount to the demands of the situation. At a great congress of all parties recently held at Bloemfontein, General Botha (presiding) expressed the hope that influences would radiate from that gathering which would "sweep South Africa clear of racialism!" The language difficulty is one of the most formidable, but they have apparently discovered a way out, so that there seems every prospect that South Africa will be presently a great white man's country.

#### **Wesleyan Work Prospering**

THE English Methodist Mission in South Africa has 3,609 voluntary workers (*i.e.*, teachers, local preachers, and class leaders) on its roll. It built last year 18 new churches and opened 86 new preaching stations.

#### **A Notable Native Achievement**

IN December, 1905, a great convention of natives, representing practically every tribe in South Africa, decided to raise \$250,000 for a South African native college. This has now been practically pledged and the college is to be located at Port Hare. Grants of land have been of-

fered to any churches which wish to erect hostels in connection with the college, and three important churches have taken the first steps to this end. The college, though not giving formal religious instruction, is to be Christian in tone and character.

#### **Are Not "Rice Christians"**

IN the Limpopo district, Portuguese East Africa, there are 10 native workers—one third of the entire number in this one district—who accept no salaries, thus making a contribution of about \$600 a year toward native self-support in that one district.

#### **Let Others Do Likewise**

THE White Fathers, Catholic missionaries on Lake Tanganyika, have hit on a practical plan for checking the Mohammedan propaganda which is carried on by Arab traders. They have trained the natives in trading, so that the needs of the country are met by the inhabitants, and Arab interlopers, with their vices and their religion, are no longer able to make a living there.

#### **Once a Savage, Now a Saint**

STEWART WHITE, who pioneered English missions on Lake Tanganyika, tells of a chief in his neighborhood, who, in order to vex the missionary, cut off the ears, nose and lips of an old woman and sent them into the station with his compliments. Later his headman, with a raiding band, descended upon the mission garden and beheaded three of the men peacefully working there. This headman is now a Christian, and sits at the Lord's table with those he once persecuted.

#### **A Second Uganda**

IN November last Bishop Peel returned to Mombasa from a visitation in German East Africa, amazed at the great progress made since the tour in 1907-8. In an account of his recent visitation the Bishop writes: "My eldest daughter, who has traveled with me three times in all the districts previously, is able to very



fully realize with me what a grand change has taken place. It is difficult to convey to you a correct idea of what is happening. Heathenism is hard hit in the whole field. All hostility has vanished in places in which, to say the least, there was no welcome in past days. In every part which the missionaries and their African helpers can possibly reach there is interest and readiness to be instructed, and in very large areas there are very active efforts to attend the teaching given."—*C. M. S. Gleaner.*

#### The Needs of South Africa

THE South Africa General Mission was organized in 1894, out of the older Cape General Mission, for the evangelization of nonchristians, for the rousing of the Christian Church to a holier life, and for the aid of existing evangelical missions and churches in Africa. Its fields are the whole of South Africa, Nyasaland, and Portuguese East Africa. During 1911 there has been encouraging development in the well-established centers in South Africa. At Lutubeni, the Lord has sent a very definite revival, which still continues. In Gazaland the attendance at the missionary schools has increased, while the numbers of inquirers seem to point to definite results. In Northwest Rhodesia the work is to be extended to a new center or centers, while in Nyasaland evidence of the persevering labors of the missionaries is appearing. In Pondoland and in Transkei varied experiences of encouragement and disappointment have come to the workers. In Swazieland the youthful king and his mother have shown friendship and confidence to the missionaries, while the work in Zululand has been a constant source of encouragement.

To the westward of Northwest Rhodesia there are many tribes which are unacquainted with the Gospel. They are farmers and cattle-raisers, and have a dialect which may readily

reduced to writing. Gazaland, on the East Coast, and the Portuguese territory, Swazieland, Zululand, Pondoland, all have thousands of natives who are still without the Gospel. They are sadly degraded through beer-drinking and heathen customs, but their sad condition can be remedied only by the preaching of the Gospel. Thus the missionary needs of South Africa are numerous and great.

#### AMERICA

##### A Fitting Centennial Celebration

IT was a happy thought on the part of the officials of the American Board to keep the hundredth anniversary of the ordination of its first missionaries, Judson, Newell, Hall, Nott and Rice, in Salem, and in the same church, by ordaining five other missionaries soon to sail, Harlow, Holmes, Lette, Lyman and Maas.

Thirty-six hundred were in attendance at the services of the day, which scores of persons said was the most impressive ceremonial they ever witnessed.

##### Christian Endeavor Moving On

SINCE July, 1909, no less than 10,345 new societies have been added with 1,002,500 members. The worldwide organization has 79,977 local bodies, which have 3,953,850 members. China alone has 781 societies, and India 1,337.

##### Shansi Day at Oberlin

A GREAT event of the Oberlin College year is Shansi Day, when the college subscriptions are taken for the benefit of the "new Oberlin in China," now four years old. Always the day following the Day of Prayer for Colleges, it is well advertised a week in advance, but nobody dodges the collection! The big chapel is unusually well filled, and all come for business. To raise \$2,000 in ten minutes for a foreign missionary enterprise is something worth seeing. And to do this in a congregation of college young people, one-third of them more or less self-

supporting, is perhaps unusual. But they do it, and more.

#### **The Harvest Great, the Laborers Few**

**T**WENTY-FIVE of the principal foreign missionary societies of the United States and Canada have sent to the "Student Volunteer Movement for Foreign Missions" urgent calls for 629 qualified men and women, whom they wish to send to the mission field this year. This list includes a request for both men and women. The men desired are 244 ordained and evangelistic workers, 48 physicians, 50 teachers, and a number of practical business men. The women desired are 114 evangelistic workers and Bible teachers, 82 trained college or normal teachers, 26 physicians, 22 nurses, and a number of kindergarten and music teachers, orphanage directors, etc.

#### **Laymen's Movement Plans**

**O**UR Laymen's Missionary Movement, with its general staff and 20 salaried secretaries, issues its policy and program for 1912 and 1913 as follows: To keep world-wide missions in the minds of laymen; to co-operate with denominational movements to organize every church for missions; and to increase information concerning missions, and contributions from laymen to them. It announces again its supreme function to leadership, and this leadership it will seek to apply both to the movements within various religious bodies and to the organized and official missionary societies. As methods it proposes five metropolitan centers, and suggests New York, Boston, Chicago, Richmond, and Toronto as such centers. At great conventions to be held at these centers it would secure as speakers men whose missionary message will command attention.

#### **A Year of the Salvation Army**

**T**HE Salvation Army in the United States had its beginning in Philadelphia in 1880. In an old building which had been used as a place to repair chairs this form of

Christian service started. Thirty-one years have witnessed a tremendous growth. According to the last report issued, out-of-door army meetings numbering 173,000, were held in twelve months, with an estimated attendance of some 15,000,000. Indoor meetings of the Army numbered 215,000 in a year, attended by 8,000,000 adults and 1,500,000 children. It is no unusual sight for sinful men who have been touched on the street corner to follow the band of workers into the hall or barracks, and there give their hearts to God. Those claiming their conversion last year through this method number 46,554.

#### **A College for Religious and Social Workers**

**T**HE American Interchurch College for Religious and Social Workers, at Nashville, Tenn., is being organized by educators to meet the needs of the South. Its board of directors is composed of some well-known Christian leaders and educators. Among the special reasons for its organization are:

(1) That there is not in all the South, east of the Mississippi River, any school adequately equipped for the training of laymen and women as specialists in religious and social service.

(2) That five denominations, the Y. M. C. A., and the Y. W. C. A. urgently need training schools in the South, but that they can not establish separate and adequate training schools, because it takes at least a half million dollars for the endowment and equipment of each.

(3) That Northern training schools do not enlist enough Southern students to supply the demands of the South.

(4) That the South probably needs trained workers more than any other part of the United States, on account of rapidly changing social and economic conditions, of illiteracy and attendant evils, and of the large negro population.

The Nashville Institute for the Training of Negro Christian Workers is to be a department of the American Interchurch College, but entirely separate and distinct from the institution for white students. Its board of directors asks for its support because there is not in all the world an adequately equipped negro institution for the training of laymen and women as religious and social workers, because there is not a sufficient number of negro students being trained in Northern institutions to meet the growing demands for workers among the negroes of the South, and because the colored denominations are unable to establish and operate their own separate training-schools. The first session of the school will be opened on September 12, 1912, at No. 323 Sixth Avenue, N., Nashville, Tenn.

A conference of missionary training-school workers is to be held in St. Louis in connection with the Religious Education Association.

#### New York a Native or Foreign City?

OF every 100 white residents of Manhattan, only 51 are native Americans, and only 14 have native American parents. In the Borough of Queens, 70 out of a chance 100 whites are native born, but even in Queens only 29 of the 100 are of native American parents. Of all the elements of the population of New York, the most nearly "native American" are the negroes. The majority of the 91,702 negroes in New York City are not only themselves native born, but come of native parents and grandparents.—*Christian Advocate*.

#### The Greatest Men's Organization

IT is estimated that about 40 per cent. of North America's Sunday-school army of 15,000,000 are over eighteen years of age; and one of the most remarkable features in the recent development of the Sunday-school is found in the large number of men identified with it. Probably 500,000 men have been added to the Sunday-

schools of North America during the last five years. If we include the young men of the senior department with the men of the adult departments, and all the men who are officers and teachers, we should find probably that there are from two and a half to three million young men enrolled in the schools of this continent.

#### What Every Church Should Have

ACCORDING to the Men's Missionary Movement, to every church these four adjuncts are essential:

1. A missionary committee to work with the pastor in enlisting the entire membership.

2. A period of intensive missionary information and education once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.

3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the duplex envelop.

4. An organized and complete personal canvass of every member and congregation once each year by groups of two men each, after proper preparation for their work.

#### Agitation for Universal Peace

AN exchange thus sums up the first year's work of the Carnegie Foundation for the Promotion of International Peace: "The Carnegie Foundation for the Promotion of International Peace, now a year old, has established a summer school of international law at The Hague, adopted an unexcelled program for the study of the causes of war, started an interchange of professors and publicists between Latin-America and the United States, has sent President Eliot upon a peace journey to Asia, and has accomplished much more for international friendship and the abolition of war."



### Chinese Converts in America

A YEAR or two ago 20 Chinese students in the University of Illinois were gathered into a Bible-class in the Urbana Methodist Church, none at the time being Christians. A recent investigation shows that 17 have confessed their faith in Christ, and the three remaining are deeply interested in Christianity, altho not yet definitely committed to a change of faith. These young men will return to China to assume positions of large influence in the new nation.

### Chinese Students' Christian Association

THE purpose of the Chinese Students' Christian Association is to unite all the Chinese Christian students in North America for the promotion of growth in Christian character and for carrying on Christian work for and by the Chinese students. It was organized in Hamilton, N. Y., in September, 1909, with 20 Christian and 35 non-Christian Chinese students (out of a total of 470 then in the United States) present. In 1910 it was divided into four departments, viz.: the Eastern, the Middle West, the Western and the Women's Departments. Twenty-seven classes for Bible study were especially organized for Chinese students by the association during that year, while three conferences were held during the summer. At present it has 330 members. The importance of the Chinese Students' Christian Association becomes apparent when we hear that there are now 362 Chinese students in the leading universities of the United States, and altogether over 800, including 60 girls in universities and secondary schools. Michigan heads the list with 56, then comes Cornell with 46, Columbia with 45, Wisconsin with 35, Illinois with 41, Berkeley with 22, Harvard with 21, etc. From these men will come China's future lawyers, educators, doctors, engineers, in fact, leaders in every walk of life. They will play an important part in the regeneration of China.

There are three other important

organizations among Chinese students in the United States, viz.: the Chinese Students' Alliance (social chiefly), the Academy of Arts and Science (encouraging investigation of knowledge) and the Chinese National Union (political). Almost all the important offices in these three organizations are filled by the members of the Chinese Students' Christian Association this year.

### EUROPE—GREAT BRITAIN

#### Chinese Students' Christian Union of Great Britain and Ireland

IN the early part of 1908 a few Chinese Christian students met in London for prayer and Bible study. Others joined the little circle, which after a few monthly meetings, was organized into the Chinese Students' Christian Union of Great Britain and Ireland. Its aims are to establish and strengthen the members in the knowledge and love of God, and to seek to bring other Chinese students to a knowledge of the Lord Jesus Christ. Seven or eight Chinese students have been brought to Christ through the instrumentality of the members of the Union. Some of them have returned to China after the completion of their studies. The Union has now 47 members, of which 31 are active members; that is, Chinese students. It has been the means of uniting the Chinese Christian students in Great Britain and Ireland, and has done much to strengthen its members spiritually.

### EUROPE

#### Waldensians of Italy Pressing Forward

THE men of Italy are to-day practically without a religion. They have largely become indifferent to the Roman Church, dissatisfied both with its teachings and its interference in State affairs. Antagonism between Church and State continues. There are fewer pilgrimages to Rome, and national feeling is increasing at the expense of the Roman Church. The Waldensians are taking advantage of this disaffection and are aggressively

pushing their work. From their original valleys, southwest of Turin, they have dotted Italy and Sicily with churches and mission stations, and have extended their work to Egypt, Argentine and Uruguay. Most of the larger cities of Italy now have self-sustaining Waldensian congregations, and buildings commensurate with their needs. In Rome a large new building is rising across the Tiber.

Everywhere this once persecuted people is gaining esteem. This may be seen from the fact that the three governesses of the children of the Italian king and queen are Waldensian young women. The Waldenses number among their members many of the leaders in business and professional life in the various cities of Italy. Marconi, the inventor of the wireless telegraph, is a member of the Waldensian Church in Leghorn.

#### Russia and the Bible

GENERALLY, Russia has prohibited Bibles that do not contain the Apocrypha or spurious books. Occasionally, the presses of the Holy Synod have printed an edition without the Apocrypha, but even now the British and Foreign Bible Society, which agrees entirely with the American Bible Society on this question, is seeking permission, in vain, in order to circulate another such edition. Consequently, its colporteurs can circulate only such portions as the Pentateuch, Psalms or the New Testament, never an entire Bible in Russian, without the Apocrypha.

#### FRANCE

##### Religious Needs of French Protestants

FEW people realize that there are in many parts of France numerous descendants of the Huguenots, who are almost destitute of religious privileges. In their behalf the French home mission societies, the Société Centrale and the Société Evangelique, were founded, the first early in the nineteenth century, the other some years later. Both are now merged

into one, the Société Centrale Evangelique.

This society is unable, however, to meet the religious needs of these disséminés, or scattered Protestants. How great these needs are may be seen from the following facts. In the department of Cantal, in southern France, there is no settled Protestant minister. In the Basse Alps there is one Protestant minister, serving a mission station supported by the Evangelical Society of Geneva, but there is no other Protestant church. The departments of Aube (close to Paris), of Indre, of Landes (in the extreme southwest), of Mayenne, of Vienne, of Sarthe, of Morbihan (in southern Brittany, where once the McAll Mission had a prosperous work), and of Corsica, have one Protestant minister each. Nine departments with only one Protestant church or mission station, and one minister each!

Eleven other departments have only two Protestant churches and two ministers each, while there are still others with only four or five churches or mission stations.

The Protestant churches of France are scarcely able to meet their own needs, yet they are doing their best to aid the scattered Protestants in their religious destitution. These descendants of the Huguenots should not be neglected.

#### OBITUARY NOTE

##### Rev. A. Boegner, of Paris

PASTEUR A. BOEGNER, who visited America a year ago in the interests of French evangelical missions, died in Paris recently from the result of a stroke of apoplexy. He was the director of the "Société des Missions Evangélique chez les Peuple non-Chrétiens Etablie à Paris," otherwise known as the Paris Evangelical Missionary Society. He was a leading figure in French Protestant religious and missionary circles and a man of fine Christian spirit, ability and devotion.

# BOOKS ON MISSIONS AND MISSION LANDS

**OTHER SHEEP.** By Harold Begbie. 8vo, 355 pp. \$1.50, *net.* Hodder & Stoughton, London; George H. Doran, New York, 1912.

"Twice-born Men" was a strong book, with remarkable stories of men converted through the instrumentality of the Salvation Army. Mr. Begbie's later volumes, however, have contained too much of Mr. Begbie and his philosophy, and too little of God and His Word. This latest contribution to the philosophy of conversion deals with India and the Salvation Army. The author visited that empire for a very brief time, and saw its people, its missionaries and mission work largely through the eyes of Commander Booth Tucker, the Fakir Singh, of whom he presents a strong, attractive portrait. Mr. Begbie is enthusiastic in his estimate of Salvation Army work, but not always safe in his judgment; he quotes the Bible and commends the converts, but he is weak in his understanding of the teachings of the Bible as to Christ and his salvation. Mr. Begbie is effective in his narratives of conversion, but weak in his explanation of the causes and methods. He is picturesque and graphic, but his philosophy is tiresome and does not grip or convince. He misinterprets some missionaries in saying that they teach God as the "author of their damnation," or that they so present God as to make Him confounded in the Hindu mind with the devil. Mr. Begbie also fails to understand the Atonement as taught by missionaries.

Notwithstanding some conspicuous weaknesses, however, this is a strong book. It reveals the need in India in glaring colors—a need which only Christ can supply. It also shows the effect of simple Christlike life and teaching on the Hindu mind. In spite of the fact that the author con-

fuses faith and superstition (calling faith "a stumbling-block to the evolution of humanity"), he shows that faith in Christ and His Gospel is the great essential to true progress. Mr. Begbie would be more in his element if he would confine himself to narrative and omit his philosophy. In the former he excels—in the latter he fails.

**CHRIST AND ISRAEL.** By Adolph Saphir, D.D. 12mo, 227 pp. 3s. 6d. Morgan & Scott, London, 1911.

Adolph Saphir, the capable and devoted Jewish Christian, was a man of thorough knowledge of his people and of God, as revealed in Christ and His Word. An earnest Christian can not read this volume without having his faith stimulated in the Bible as the Word of God and in the divine purpose to redeem Israel. Dr. Saphir records the fact that the fruit of Jewish missions is not small, as is often supposed, but that twenty-five years ago 300 converts from Judaism were occupying Christian pulpits. He truly says that "only a true Christian can understand the claims of the Jews, because they only know that the righteousness of the law and mere morality are not sufficient."

**CHRIST AND HUMAN NEED.** Addresses at the Conference on Foreign Missions and Social Problems, Liverpool, January 2 to 8, 1912. 8vo, 210 pp. 2s, *net.* Paper. Student Volunteer Missionary Union, London, 1912.

This report has been issued in record-breaking time. The volume contains the addresses of the Fifth Quadrennial Conference of the British Student Volunteer Missionary Union. It was the largest ever held, having a total registered attendance of 2,093 delegates, including 150 from abroad—Austria, Bulgaria, Russia and Turkey. The social problems were giv-



en a prominent place in the program, and the delegates were made to feel their responsibility for the reproach upon Christ because of social conditions at home and abroad.

In the morning and afternoon sessions the case was examined and diagnosed. The darkness in non-Christian lands was revealed in its causes and consequences. In the evening sessions the remedy was presented in Jesus Christ—a series of addresses dealing with His character and life, His place in history, His death and resurrection and His indwelling.

One noticeable feature in this convention is the number of speakers whose names are new to American readers. Few of the famous missionary advocates were present, but there was, nevertheless, evidence of spiritual fervor and power. The report contains not so much a series of educational papers on mission lands as inspirational addresses on spiritual needs and ideals—brotherhood, social betterment, religious charges, unrest, educational work and intercession.

THE CHRISTIAN MOVEMENT IN JAPAN.  
- Edited by Daniel C. Greene. 12mo, 600 pp. The Kyobunkwan, Tokyo, Japan, 1911.

This ninth annual issue of the Japanese Mission Year Book contains much that is of great interest, for the past year was one of great historical importance. Christianity is making its way, Japan as a nation is reaching out, and ethical ideals are changing. Dr. Greene has given us, not a missionary year book only, but one that deals with all phases of Japanese life. The foreign affairs are considered, the anarchist plot, the political parties, commerce, education, industrial conditions and the religious and missionary situation. Like its predecessors, this volume will be eagerly welcomed and frequently consulted by all deeply interested in the progress of Japan. The official statistics of Christian churches (December, 1909) gives the number of Roman Catholics as 62,158, of Greek Catholics as 15,098 and Protestants

as about 70,000, a total of 146,508. The majority of Roman Catholic Christians are in the Nagasaki province, and are the result of the work of Francis Xavier, his associates and successors, three centuries ago. Between eight and ten thousand Protestant church-members are added each year.

THE GEOGRAPHY OF CHINA. By Horatio B. Hawkins, M.A. 4to. Commercial Press, Limited, Shanghai, 1911.

The appearance of this atlas does great credit to the Chinese press from which it is issued. The maps are clear and simple, but not at all complete in their location of cities and towns. The general description is excellent, but elementary. English-Chinese students have the advantage of proper names, being printed in both languages. The volume is well illustrated to show the character of the country, ancient and modern engineering feats, views of cities and of villages, trades and customs, schools and temples, industries and trades. Each province has a separate map and chapter. The volume could not, in any sense, take the place of such an atlas as that of the China Inland Mission, prepared by Mr. Edward Stanford, but it is most interesting and useful for a general elementary study or reference book. Many of the photographic illustrations are of unique interest.

ZIGZAG JOURNEYS IN THE CAMEL COUNTRY.  
By Dr. and Mrs. S. M. Zwemer. Illustrated, 8vo, 125 pp. \$1.00, *net*. Fleming H. Revell Co., 1911.

Arabia, the land of the horse, the camel, spices, gems, dates, pearls and Islam, is here delightfully presented in picture and story for the benefit of children of all ages. Dr. and Mrs. Zwemer are charming guides, for they speak the language of the natives, they know the customs and the history, they see the most interesting places and people, and are full of cheery, good humor, and Christian common sense. We commend the book highly for interest and information.

AN OPEN LETTER TO SOCIETY. From Convict 1776. Introduction by Miss Maud Ballington Booth. 12mo, 160 pp. 75 cents, *net*. Fleming H. Revell Co., 1911.

The "nameless writer" writes from the standpoint of a prison cell. The letter is not bitter or prejudiced, but is candid, clear and convincing. It arraigns modern conditions in prison life, and those who know and care will admit that most of his charges are true. The evils are not perhaps so glaring as those that existed fifty or seventy-five years ago, when Charles Reade wrote his "Never Too Late to Mend," but they are none the less bad and should be remedied. The writer objects to the general assignment of criminals to one "criminal class." He has some wise remarks to make on punishment and its effects. The picture of the penitentiary, its methods and value furnishes food for thought. The effort of courts of justice is, as a rule, to punish, not to redress or reform and, therefore, the penitentiary is often a curse to society rather than a blessing.

Convict 1776 believes and says much to prove that "fear of the law does not result in reformation." He rightly holds that one who *desires* to commit a crime is in reality a criminal, and therein he follows the teaching of Jesus Christ. No. 1776 also holds that when a man ceases to desire to commit a crime he ceases to be a criminal. He believes in giving convicted men a chance to earn an honest livelihood, to learn a better way of life and to have awakened within him a desire for better things. He suggests that punishment fit the crime, and that offenders against prosperity be compelled to work to restore what they have injured and to pay the expense of the legal action—that is all.

The letters are exceedingly well written and are worthy of careful reading. They do not deal with offenses against God, or with the power of Christ to regenerate a life. This is natural, but it is also the weakness of the plans of reformation suggested.

CHUNDRA LELA. By Z. F. Griffin. 12mo, 84 pp. 50 cents, *net*. Griffith & Rowland Press. Philadelphia, Pa., 1911.

Chundra Lela, the converted Hindu priestess, was a famous convert, whose story has been frequently told. The writer of this memoir, a missionary in India, was personally acquainted with Chundra Lela, and from her lips received most of her story. It is brief and of deep interest—an excellent book with which to answer arguments against the good results of foreign missions.

DR. ALEC'S SONS. By Irene H. Barnes. Illustrated. 12mo, 192 pp. 1s. 6d. London Missionary Society, 1912.

Those who became acquainted with Dr. Alec will be glad to follow the fortunes of his sons. It is a story of life in England and how the boys' interest in foreign missions was awakened and directed. Adventure and sentiment add the usual relish, but the purpose of the book is clear and strong. The tone is wholesome and the interest well sustained.

EVERY MAN'S RELIGION. George Hodges. 12mo, 297 pp. \$1.50, *net*. The Macmillan Co., 1911.

Dean Hodges, of Cambridge, in his essays on religion, says that "the background of every man's religion is the fact of mystery." This is, no doubt, true, but the basis of the Christian religion is the fact of revelation. These essays take up some of the important problems of religion in connection with revelation, miracles, character, the world, the flesh and the devil, happiness and eternal life. To us and to many others, Dean Hodge's view of the Bible is inadequate. He calls it "A number of the most useful of the books of religion, bound together. They contain the experiences and conclusions of men who were masters of the religious life." His view of inspiration accepts errors in the Bible "in science, history, morals, and even in theology." He rather believes that the Bible is merely a record of the experiences and views of uncommon people—those who were able by nature to make spiritual dis-

coveries. Nevertheless, he believes that this revelation is a disclosure of God.

Dean Hodges believes in some miracles and explains their use, but he relegates the story of Jonah to fiction, and other miracles to poetry or parable. He views the devil as the spirit of evil rather than as an evil spirit—a personality. Every man's religion is an attempt to expound religion as a philosophy rather than as a supernatural revelation.

**THE OLD FAITHS AND THE NEW GOSPEL.** By Rev. A. B. Simpson. 12mo, 161 pp. The Alliance Press, New York, 1911.

These addresses are in marked contrast to the papers by Dean Hodges. They combat the modern views of theology as to creation, Biblical criticism, the place of ethical culture, miracles and socialism. They also uphold the belief and practise in modern divine healing. Dr. Simpson believes in a modified doctrine of evolution so far as it is not inconsistent with the account in Genesis. His views are Biblical; and (except on divine healing) in simple, unscientific language, he states the position taken by the majority of conservative Christians.

### NEW BOOKS

**AMERICAN-JAPANESE RELATIONS.** By Ki-yoshi K. Kawakami. 8vo, 370 pp. \$2.00, *net.* Fleming H. Revell Co., New York, 1912.

**THE NEGRO AND HIS NEEDS.** By Raymond Patterson, with foreword by President Taft. \$1.25, *net.* Fleming H. Revell Co., New York, 1912.

**CHRISTIAN MISSIONS IN THE TELUGU COUNTRY.** By G. Hibbert-Ware. Illustrated, 12mo, 216 pp. 2s., *net.* S. P. G. House, Westminster, London, 1912.

**VILLAGE LIFE IN KOREA.** By T. Robert Moose. \$1.00. Smith & Lamar, Nashville, Tenn., 1912.

**CHARACTER-BUILDING IN CHINA.** The Life Story of Julia Brown Mateer. By Robert McCheyne Mateer. Illustrated, 12mo, \$1.00, *net.* Fleming H. Revell Co., New York, 1912.

**SOUTH AMERICA.** By Robert E. Speer. Student Volunteer Movement, 125 East 27th Street, New York, 1912.

**CHRISTIAN AND MOHAMMEDAN.** A Plea for Bridging the Chasm. By George F. Herrick, D.D. Illustrated, 12mo. \$1.25, *net.* Fleming H. Revell Co., New York, 1912.

**THE STORY OF KOREA.** By Joseph H. Longford. 8vo, 400 pp. 10s. 6d., *net.* T. Fisher Unwin, London, 1912.

**THE STOLEN BRIDEGROOM AND OTHER EAST INDIAN IDYLLS.** By Anstice Abbott. Illustrated, 12mo. 75 cents, *net.* Fleming H. Revell Co., New York, 1912.

**FARMERS OF FORTY CENTURIES, OR, PERMANENT AGRICULTURE IN CHINA, KOREA AND JAPAN.** By F. H. King. Illustrated, 441 pp. \$2.50, *net.* Mrs. F. H. King, Madison, Wis., 1911.

**CHINA SOCIAL AND ECONOMIC CONDITIONS.** The Annals of the American Academy of Political and Social Science. January, 1912. Per year, \$6.00; per number, \$1.00. Issued Bimonthly by the American Academy of Political and Social Science, Philadelphia.

**A HISTORY OF WESTERN TIBET: ONE OF THE UNKNOWN EMPIRES.** By Rev. A. H. Francke. 2s. 6d., *net.* Partridge, London.

**CALVIN WILSON MATEER.** Forty-five Years a Missionary in Shantung, China. A Biography. By Daniel W. Fisher. Illustrated, 12mo, 342 pp. \$1.50, *net.* Presbyterian Board of Publication, Philadelphia, 1911.

**THE CHRISTIAN MOVEMENT IN JAPAN.** Daniel Crosby Greene, Editor. Ninth Annual Issue (1910). 12mo, 599 pp. The Conference of Federated Missions, The Kyobunkwan, Ginza, Kyobashi, Tokyo, 1911.

**SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO.** A Record of Intimate Association with the Natives of the Bornean Jungles. By Edwin H. Gomes, M.A. And an Introduction by the Rev. John Perham. Illustrated, 8vo, 343 pp. \$3.50, *net.* J. B. Lippincott Co., Philadelphia, 1911.

**ZIGZAG JOURNEYS IN THE CAMEL COUNTRY.** Arabia in Picture and Story. By Samuel M. Zwemer and Amy E. Zwemer. Illustrated, 12mo, 124 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1911.

**THE LAND OF GOOD HOPE.** By the Rev. Herbert Moore, M.A. Illustrated, 12mo, 372 pp. 2s., *net.* S. P. G., 15 Tufton St., Westminster, 1911.

**TEN YEARS' REVIEW OF MISSION WORK IN MADAGASCAR.** 1901-1910. With Notices of the Preceding Decade. 12mo, 187 pp. London Missionary Society's Press, Antananarivo, Madagascar, 1911.

**PRISCA OF PATMOS.** A Tale of the Days of St. John. By Henry C. McCook, D.D. Illustrated, 12mo, 318 pp. \$1.25, *net.* Presbyterian Board of Education, Philadelphia, 1911.

**DOCTOR ALEC'S SON.** By Irene H. Barnes. Illustrated, 12mo, 192 pp. 1s., 6d., *net.* Church Missions Society, London.



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